WORLD CALL

MINISTRY NUMBER

"Before Christ Founded His Church, He Founded His Ministry"

May 1932

15 Cents

IN SPITE OF CRIME AND HARD TIMES

God's Will Prevails in the Movement for the Ministry

Facts From Pension Fund's First Annual Report

JANUARY 1—DECEMBER 31, 1931

I. *On Schedule Time—*

1. The Pension Plan inaugurated January 1, 1931.
2. Dues of ministers and churches, with interest earned, totaled $333,626.02.
3. Fourteen Death Benefits and Widow's and Children's Pensions paid from April 1, sixty-three Age Retirement Pensions paid from August 1, totaled $11,435.55.
4. Disability Pensions began January 1, 1932.
5. Annual earned Age Pension Credits increased from 1/95 to 1/85 of salary basis and made retroactive.

II. *1919 Pension System* maintained on basis of $250.00 a year to members and $150.00 to widows, 2½ times the values created by members' dues. Reserve increased to $560,051.81.

III. *Prior Service ($8,000,000) Fund* increased to $3,400,000 in undesignated funds, pledges and assurances.

IV. *A Fellowship of Sacrifice* recorded in dues paid by ministers, gifts made by brethren, pensions limited to 42 per cent accepted by aged ministers and adjustments taken by Ministerial Relief roll.

V. *Pensions and Relief Paid—*

In 1931 Ministerial Relief	$115,844.79	since 1895	$1,442,543.74
1919 Pension System	22,197.50	since 1920	100,030.69
New Pension Plan	11,435.55		11,435.55
Totals	$149,467.84		$1,554,009.98

VI. *Pension Fund Family of Families*—Pension Plan, 2,405; 1919 Pension System, 581; Ministerial Relief, 440; Total, 3,426; with duplications eliminated, 3,090 households, 5,000 souls.

WORLD CALL

TO INFORM THOSE WHO ARE INTERESTED: TO INTEREST THOSE WHO OUGHT TO BE INFORMED

Volume XIV — *MAY, 1932* — *Number 5*

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Through

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Who's Who in This Issue

Miss Helen Welshimer, as the daughter of P. H. Welshimer, pastor of the great First Church of Canton, Ohio, writes out of an intimate knowledge of the parsonage. She is now living in Cleveland, and is a member of the staff of a national newspaper feature service. *H. C. Armstrong* is the pastor of the Central Christian Church at Anderson, Indiana and serves as the secretary of the Christian Unity Association. *C. M. Yocum* is head of the foreign department of the United Society and *S. J. Corey* is president of that organization. *J. A. Dillinger* is state secretary of Iowa and president of the State Secretaries' Association. *Harold E. Fey* is a former missionary in the Philippine Islands and *James A. Crain* is secretary of the Board of Temperance and Social Welfare. *Jesse M. Bader,* now field secretary of evangelism for the Federal Council of Churches, was formerly secretary of evangelism for the Disciples of Christ.

Other contributors of this issue are identified by their writings with the work of which they tell.

The First Page

OUR cover is an unusual picture of the Last Supper featuring the group of men whose preaching turned the world upside down. It is by the German painter, Fritz von Uhde. It is different from other paintings of the Last Supper in that "the Savior is facing the window and the light falls upon his face, though the suggestion of daylight is hardly in accordance with the gospel narrative. Here also Judas is seen on the right as he is slinking away and looking back. The faces and clothes are those of humble men. The moment chosen is when he is giving the cup, which he is clasping in his hands. There is more diversity in the ages of the apostles than in the work of other painters.

"When the picture was first exhibited, its novelty of treatment caused it to be severely criticized. But it is now recognized as one of the most reverent of all of the paintings of the Last Supper. The general expression on the faces of the apostles is one of serious and eager attention, John alone bowing his head in grief upon the Master's chair."

PROBABLY no man is more beset by the disturbed conditions of today than the minister. This is a curious fact for the sanctuary in which he is supposed to dwell seems far removed from the raging battles of the market place. Yet he carries not only his own personal problems, from which none of us can escape, but the avalanche of distress and bewilderment that has befallen the individuals in his congregation is sooner or later brought to his door by panic-stricken men and women who hope that somehow with divine wisdom he might unravel for them the tangled skein of their problems.

THIS situation presents the gravest temptation of the minister today—the temptation to wrestle with immediate situations at the expense of fundamental purposes. That is why this Ministry Number gives emphasis to the primacy of the minister's high calling—that of first bringing to men "the light of the knowledge of the glory of God" that shall descend upon earth's sordid days and make them radiant.

AT OUR elbow during the preparation of this Ministry Number has been George A. Buttrick's book *Jesus Came Preaching.* A paragraph from it has been the keystone of the arch we have sought to build in these pages.

"Let the preacher preach the social gospel. If he shirk that task, he may escape discomfort but he will not escape himself or Christ. Let him preach a truer nationalism. Let him preach a fairer industry—whose smoke becomes the pattern of His Face against the sky. Let him cleanse the temple. Let him overturn by his zeal the tables of the money changers. But let him keep that preaching ever in the constraint of Christ's love, lest wandering into propagandist realms, it is slain. *Let him so preach that in all things 'He may be exalted.'*"

THE word from C. M. Yocum on page 18 and the statement concerning Tibet on page 23 are reminders of the agony through which our workers are passing these days as the work to which they have given their lives is seriously impaired because of lack of funds from the homeland to sustain it. Mr. Yocum, who went to the field to help in making necessary readjustments due to the reduced budgets, is at present in China and expects to return home early in the summer.

WE MAKE special mention this month of the service of two of our missionary families—one returning home at the close of a lifetime service and the other, young and strong for the fray, still out in the front lines, helping to weave the pattern of a great country's future.

Both represent the type of missionary of whom the world hears little. Not much blare of trumpets accompanies their work. They work on quietly and effectively and their monuments are in reshaped lives rather than in bronze tablets. That is why we take especial delight in recognizing such reliable bearers of the cross as David Rioch and his doctor-wife and Mr. and Mrs. Searle Bates. Such recognition, slight as it is, should temper the cold comfort of the old saying that the saints who make their name in history are forceful, dominant personalities, but the saints who make their name in heaven lie in long-forgotten graves.

A FASCINATING array of features which you cannot afford to miss will herald the approach of Children's Day in our June issue. Special attention will be given the achievements of the children of yesterday on our foreign fields who are now taking over the reins of leadership among their own people. In the July number we play with fireworks as some of our red-hot social questions are discussed. For instance, the article "What Would Jesus Do If He Were Here Today?" by one of the keenest minds of the country, explodes some of our most cherished theories. Don't miss these two numbers.

WORLD CALL

VOLUME XIV MAY, 1932 NUMBER 5

He Is Turning the World Right Side Up

THROUGH the unending succession of the ministry which he founded in the Upper Room, and by his abiding presence with those who believe on him through their word, Christ is turning the world right side up. The results are as radical as the effect of a tornado, but the process includes the methods of living growth and of human trial and error. These methods are necessarily slow. "God is eternal and patient."

At heavy cost we are learning now that the rules of the jungle: "Charge all the traffic will bear"; "Get while the getting's good"; "Whatever we can get away with is right"; and, "The people be damned!" are rotten foundations for national and international structures of credit and confidence. We had abolished the Ten Commandments in order to win the war; then we set aside the Beatitudes in order to glut ourselves with the fruits of victory and the bounties of the new age.

Anyone can see now that the collapse of prices and of trade was inevitable. Essential commodities went down with "securities" falsely so called. The bursting of the bubble was punctuated by bank failures and suicides, corporation bankruptcies and penitentiary sentences. The blame fell most heavily upon a few; the material losses, like the moral responsibility, must be distributed to all of us.

WE HAVE been looking everywhere and every day for signs of recovery. They are now manifest in exactly the right place, the Church of Christ. Typical of the return of moral and spiritual concern, Easter Sunday witnessed throughout the country the largest attendance ever recorded in Sunday schools and churches and the deepest interest ever manifested.

People are turning to Christ and his ministers for the supreme and eternal values without which all lesser and temporary values fail or pall. As the prodigals return they find the bread of life still being dispensed in their Father's house; as the children grow up in Christian homes and Sunday schools they enter, more nearly than ever before, "a new earth wherein dwelleth righteousness."

The Primacy of the Ministry

"We Are Ambassadors Therefore on Behalf of Christ"

By H. C. ARMSTRONG

EVERY true prophet, desiring to settle with you, is worthy of his meat. Likewise a true teacher, he also is worthy as the laborer of his meat." These words from *The Teaching of the Twelve Apostles* show how early the church came to have a settled, acknowledged, and supported ministry. What place and authority were accorded to this ministry is indicated by another word from the same ancient and highly valuable writing, "My son, him that speaketh to thee the word of God thou shalt remember night and day; and thou shalt honor him as the Lord: for from whence the Lordship is spoken of, there the Lord is." That the church from the beginning had a ministry such as is described in these terms will be clearly seen when we recall that at Antioch there were "prophets and teachers," of whom Saul of Tarsus was one: and also that even earlier "there came down prophets from Jerusalem."

That the place of primacy claimed by and given to the ministry in *The Teaching of the Twelve Apostles* is no innovation or departure from the primitive order of things is shown by the fact that these same admonitions were given in very similar terms to the churches in Hebrews and to the ministry by Peter, as well as in Corinthians, Thessalonians, Titus and Timothy. As a matter of fact there was a ministry before there was a church. The churches did not create the ministry, the ministry built the churches. Before Christ founded his church, he founded his ministry; and made his ministry of apostles and prophets (Christian prophets, not Old Testament prophets) the foundation of which he is himself the chief corner stone, and upon which believers are builded together as living stones, all "fitly framed together for a habitation of God in the Spirit."

In all the early sources of information available to us, including the New Testament, it is clear that there was a Christian ministry, as definite, distinct, separate and corporate in the church as the church itself was definite, distinct, separate and corporate in the world. This ministry, moreover, was by the earliest writers and believers regarded as having been as directly founded and commissioned by Christ himself as was the church itself. This is true not only of that ministry in general which is most frequently described as "apostles and prophets," but also and equally of the local or pastoral ministry described as "presbyters" and "pastors and teachers." The whole ministry derives directly from its divine commission by the Lord.

This, in fact, is the main point of the Apostle Paul's classic argument in the fourth chapter of Ephesians. The argument he makes comes to point of issue in the eleventh verse where he claims for the ministry of pastors and teachers the same divine origin and commission as that already universally accorded to apostles and prophets. That the local or pastoral office of the ministry comes into the picture later than that of apostles and prophets does not mean that it is not of the same divine origin and authority, for in the New Testament and in the earliest churches no distinction was made between what the Lord commanded or authorized before his death and ascension and what he commanded and commissioned through the Spirit after his ascension. What the Spirit commanded through Peter in Acts 2:38 was regarded as just as authentic as what Jesus had commanded in the closing verses of Matthew, or the third chapter of John. Just so, the permanent ministry of the church, both general and local, which in due course of time must inevitably take the place of the disappearing apostles and prophets was to be thought of and received as just as divinely and directly commissioned as apostles and prophets and as just as truly the gift of the ascended Lord "who led captivity captive and gave gifts unto men."

In other words, the church was to have and has a permanent, corporate and authentic ministry, continuous from the memorable day at Caesarea Philippi to the end of time. That ministry is the Lord's own provision for the perfecting of the saints and the building up of his body. He founded and commissioned his ministry that he might found and build his church. Such is the place, primacy and importance of the Christian ministry now and always.

"Oh, sir, do give us God!" If the preacher has kept the white vigil of prayer, if he has made friends with the silence in which God speaks, that cry will be his joy; if not, it will be his inward doom. The preacher's best offering is the gift of God. For that men will still raise hungry hands even when our best social schemes have found fulfillment, even when prison-yards are gone, even when there is bread and to spare, even when tenements have yielded place to gardens. That is the deepest benefaction!

—G. A. BUTTRICK in *Jesus Came Preaching.*

The conclusion of all this is that to which any thoughtful and extensive study of the New Testament and of the early Christian sources inescapably leads, namely: That the Christian ministry is an office, divinely established as the church itself is divinely established, that is, in the same sense and in the same manner. Christ founded the office; and he calls men to serve in it. The office makes the minister; not the minister the office. It is the office, not the man, that is sacred, holy and authentic. It belongs to no man, great or small, by reason of any right or prerogative of person, position or belief It is for those "for whom it is prepared." No man takes it to himself. The greatest and the best can only aspire to be fit for it by grace. It is earth's highest office. "We are ambassadors therefore on behalf of Christ, as though God were entreating by us."

There are would-be preachers who see only things — church buildings, card-indices, year-book figures; and there are other preachers, ordained by a tenderness beyond the hand of man, who see faces—faces wistful and sin-scarred, lonely and brave. Jesus saw nothing on earth but faces; nothing in heaven but faces; nothing in hell but faces . . . He lays his hands on all our institutions—the church, the factory, the prison, and the school—and asks, "What is its human issue?"

—G. A. BUTTRICK in *Jesus Came Preaching.*

The office being because of its primacy and authority peculiarly liable to abuse he writes warning his fellow-ministers against any assumption of personal power, and against all personal exploitation of the office; and admonishing them to a humble and faithful pursuit of its duties and obligations. He does one further striking thing. Just as Paul thought of Christ including the transient ministry of apostles and prophets in the foundation of which he was himself the Chief Corner Stone, so Peter associates the ministry of pastors or shepherds, with Christ in that permanent oversight of the church in which he is himself forever the Chief Shepherd.

On the other hand, the ministry is not a lordship, but a stewardship. If confirmation for the view of the ministry here presented be needed it will be amply found in the latter part of Peter's First Epistle.

Ask an honest man in the pew what he requires of his preacher and he will admit ere long that he has scant respect for a pulpit that does not make the pews uncomfortable. People are driven from the church not so much by stern truth that makes them uneasy as by weak nothings that make them contemptuous. If we fail to preach sin and its redemption, the novelists and dramatists will become worthier ambassadors in our stead.

—G. A. BUTTRICK in *Jesus Came Preaching.*

If these things are true what should we do? The answer is obvious. Let us restore the New Testament ministry. Restore the ministry to its original primacy and rightful place in the church and in the world. Require and expect of it that which the New Testament requires and expects. Honor it as the New Testament honors it. Pray for it as the New Testament exhorts. Provide for it as the New Testament enjoins.

The Ministry of a Missionary

THOSE who have known and honored across the years David Rioch and his wife, Dr. Minnie Rioch, of India, will appreciate the following letter to Mr. Rioch from Phillip Sydney, one of "their boys" years ago in the Damoh Orphanage who is now the Indian pastor of the Christian Church in Mungeli. The letter voices the feeling of countless Indian Christians whose lives have been enriched by the contact of the Rioch family during their thirty-four years of service in that land.

Mr. Rioch has had twelve different fields of labor in India. His work has always been strenuous and exacting and he has never spared himself. Recently the responsibilities of a large rural district with six separate Christian communities, have weighed heavily on him. Mind and body could not bear the prolonged strain, and a break in his health occurred last November. He and Dr. Rioch are en route home, closing their long period of service to India. Their lives have been a blessing to those on the field and their presence among us in the homeland now will be a benediction. Mr. and Mrs. Rioch may be reached in care of David Rioch at the Harvard Medical School, Boston, Mass.

The letter from Mr. Sydney follows:

Mungeli, India, March 7, 1932.

Dear Sahibji and Mamaji:

You are now going back to America. The service which has been rendered by you, we cannot easily forget.

In addition you have been to us a real friend as well as a helpful missionary. This also is to us a matter of deep gratitude. We never thought that you would leave us so soon. You are not so old that you should leave India so soon, but your health is run down. Have you ever been so careful of your health, you should not have gone so early to America. You overworked and did not take enough rest. Moreover, you had anxieties and worries about your work and of poor people. You have given your life to India. What else can you give?

It is not possible for me to put into words the great debt of gratitude I bear toward you for all that your life has meant to us. I wish you to know that we Indians shall cherish in our hearts the noble example you have given to us of a missionary, whose relations with his people have ever been those of a true friend and parent. May the richest blessing of our Heavenly Father rest upon you.

Yours gratefully,
PHILLIP SYDNEY.

The "How" Stuff in Preaching

An Open Letter to a Young Pastor

Dear Edwin:

YOUR letter humbles me. Here I have been forty years in the ministry and I stand paralyzed before your question as to how to make a go of it after you graduate in June. You confuse me, as I was confused when I was where you are. One word was constantly in my groping mind—how?

How prepare a sermon? How begin? How close? How conduct myself in the community relationship I should assume? How relate myself to the board of elders and deacons? To the Bible school? To the missionary society? The aid society? How arrange my pastoral visitation? How? How? How?

After forty years there is not much I dare say about how. Most often I have demonstrated how not to do it. Anyway, there is another word in which I am more interested. It grows on me more and more. Underneath the "how" is the "what." What is it you are set to do? Just what is to be your objective? All the "how" of consummate skill depends on what you propose to accomplish. Just how you shall fashion the implement you are to make depends on what you wish it to do. A saw is a good thing, but not for shaving. Just so, gold and iron are good—to buy gold and iron.

Here are a few things, though, about this "how" stuff that may help. Keep after it. You will need it. Get all the "hows" you can. But the most valuable hints you will get will not come by direct pursuit. Some you can secure by listening to your deacons' comments on other preaching; and by the suggestions and desires of the more cultured women; and perhaps most of all by the out-of-harness conversations of ministers at conventions and conferences. Note that these all are indirect ways of learning how. Ministerial skill is a spirit rather than a commodity. It does not come to you in a package neatly wrapped and labeled. You just breathe it in out of the atmosphere. Wherever there are earnest people who have problems and who think, there is helpful atmosphere for a growing minister. They need not be prominent people, nor wealthy, nor learned. Just people who care; who bear burdens and who extract from their labors a philosophy of life. The banker, the butcher, the blacksmith, from any of them you can learn much.

You see, the power in preaching is not in its mechanics. The man who never rises above the "how" of it is doomed to be disappointed and a disappointment. He is looking for a short cut. There isn't any. He worships at the shrine of immediacy. Nothing great is there.

Your power as a preacher will depend far less on your methods and programs than on your own personality. The nectar of flowers is not honey—nor can all the machines in the world make it so. A contraption with a supply of infinitesimal suction pumps could collect the nectar and transport it to a hive, but it would not be honey. It takes a bee to transform it as well as transport it.

Divine truth is equally at the disposal of all ministers but not all ministers secure the same results from it. It is the truth incarnate that is assimilable by men. So the preacher himself is the key to what happens in his ministry. Wherefore, Edwin, read, think, be much alone, pray, take up the burdens of the distressed and the poor. What you know and think of the world around you and what you do about it determines your personality; and the kind of man you are is the method and measure of your ministry.

MECHANICS affect externals but the real objective of a Christian ministry is inward. You are set to create a new heart, to renew a right spirit in the humanity reached by your ministry. There is no set up of committees that can do this. It will be determined by what is in your head and heart; what is your driving passion. Nothing else is an effective ministry.

After you have settled what it is you are to do, then the question of "how" does become important. Many men will do it many ways, but in them all is one important characteristic. Do it becomingly. I mean do it like a Christian; like a gentleman; kindly, enthusiastically (because it is of the spirit); effectively (to fit the present age); adequately (as becomes the supreme importance of the cause).

How is important, but the real knack of it is to be the kind of man the world most needs.

Think it over. Talk with Dean Thomas about it, and with your father. Then write me. I expect you to solve it, and to do great and sincere things in your ministry.

Yours in the service,

ECCLESIASTICUS.

"'What we need is a fresh experience of God,' he exclaimed and went instantly into His presence"

He Died Preaching!

By

A Fellow-Minister

"She was persuaded to sing a solo at a morning service and was promptly engaged for life"

IN A RECENT lecture on Robert Browning's philosophy of life Professor Stockton Axson remarked: "I sometimes think that every good workman is killed by his work, that there is no other honorable way to die."

However it may be with others, most ministers have prayed that they might "die in the harness," and all would consider the translation of James M. Philputt, at the climax of his last sermon, as the ideal way to close a lifetime of preaching the Christ of the cross.

The occasion was the mid-week service of the First Christian Church, Los Angeles, California, with a large assembly present under the auspices of the woman's missionary society of the congregation. Though seventy-one years of age, and supposedly retired, Dr. Philputt was virtually minister-at-large for Southern California and frequently called on for special sermons and addresses. Like all true preachers he was unwilling to prolong his life by curtailing his service.

While his death exemplified the spirit of the ministry it was also strikingly like that of A. M. Atkinson, the great layman who closed four years of devoted labor among our churches on behalf of the ministry with the appeal to a meeting of men in the Jubilee Convention of 1899 at Cincinnati, "Quit you like men!"

The sermon, as described by Mrs. Philputt and Warren Grafton, pastor of the church, who sat on the platform with the speaker, and by J. G. Warren, one of the most devoted laymen of our fellowship, was essentially the life message of the preacher. It was "the outpouring of his burdened soul for our church and for the cause of Christ. He spoke of some problems confronting Christianity: the abolition of war, race prejudice and economic injustice. 'Christianity is being tested; Christ is not on trial, but we are on trial.' And then he came to the theme always uppermost in his mind and deepest in his heart, for which he had given fifty years of vital service and was now giving his last breath, Christian Unity. Raising his eyes and hands he exclaimed, 'What we need is a fresh experience of God,' and went instantly into his presence."

The representative character of James M. Philputt's ministry, in another way, was indicated by the fact that memorial services were held, not only in Los Angeles where he had spent the last few years, but also in St. Louis and in New York, the two cities where his most outstanding work was done, and where his successors delighted to honor him. The Union Avenue Church in St. Louis has always held him in grateful and affectionate esteem as its first minister, the one who welded into seamless unity two earlier congregations. In New York he preached for the Second Church, the Lenox Avenue Union Church and the Central Church. His other pastorates were with the Richmond Avenue Church, Buffalo; Charlottesville, Virginia, and Eureka, Illinois.

The minister's field is the world. Dr. Philputt's recognition of this fact appeared in his serving as a delegate to the World Missionary Covention at Edinburgh in 1910 and the Lausanne Conference on Faith and Order in 1927. The years 1911 and 1922-24 he spent in world travel with his wife, visiting most of the mission fields of our people.

Mrs. Philputt is as representative of ministers' wives as he was of ministers. Her father was Almon F. Reynolds of Manchester, Vermont. On a memorable visit of Alexander Campbell to New England Mr. Reynolds and all his father's family accepted the great Reformer's challenge and came out of the Baptist church. With a passion for learning he worked his way through college and won a professorship. His zeal for the gospel finally led him into the ministry, preaching with pioneer self-denial in Massachusetts and New York, until James Darsie and Joseph King persuaded him to come to Pennsylvania where

he died at fifty-one, leaving a saintly memory and a heroic example to his daughter of seventeen. By teaching she earned a musical education in Boston and Europe. Her successful career as a soloist and choir director was cut short by a chance (providential) visit to friends, who were members of Dr. Philputt's Lenox Avenue Church. There she was persuaded to sing a solo at a morning service and was promptly engaged for life.

Their mutual devotion to the same great religious cause was all the richer because of their diverse inheritances. He was of French Huguenot extraction, born near Shelbyville, Tennessee. In his early boyhood his family moved to southern Indiana where he and his older brother, Allan B., for twenty-five years minister of the Central Church, Indianapolis, were educated in Indiana University at Bloomington. Each later did graduate work in the East.

"Precious in the sight of Jehovah is the death of his saints." And does it not seem better, after the shock of such a death is past, that the husband should go before the wife? Usually it is so, not only because the wife is younger, but also because, in the later years, women outlive men. Thus with wifely care and tenderness this preacher's mortal remains were placed in the mausoleum of beautiful Forest Lawn Cemetery, in the corridor just off the chapel which contains the famous stained-glass reproduction of De Vinci's "Last Supper."

Educational Problems Considered

THE two questions which received greatest attention at the annual meeting of the Board of Education held in Indianapolis on April 4 and 5, had to do with college mergers and college economies. While both questions are related to the economic difficulties through which all of our work is passing, they were viewed from the prospective of ultimate aims rather than of immediate necessity. The heroic measures which our colleges are taking to balance budgets and avoid deficits is amazing. The actual human suffering which is involved in discharging teachers and in reducing others almost below a living wage is enormous, and yet it is being borne with heroism and without complaint.

The Board of Education is a voice for academic education in our brotherhood, and with a view to strengthening if possible this comprehensive task, such questions were given consideration as, What should be the program of the board? How can the board be more serviceable to the cooperating institutions? How can its income be increased?

The problems confronting the colleges in these trying days were also given a large place on the program of the two days' session. The educators faced the question of how a higher standard of academic training for the ministry could be secured, of how colleges in areas incapable of supporting the present number of our colleges could be merged, of how economy could be effected without loss of efficiency, and similar problems, giving to them all a practical and unimpassioned consideration.

The budget of the board was cut to the lowest point where service can be maintained, and every possible economy was made. This however was no new procedure as serious cuts have been made for the past two years. But it has become apparent now that there is a limit to which cutting can continue and the necessary work maintained.

A feature of the meeting was a dinner given in honor of H. H. Harmon who for more than eight years has been the head of the Department of Endowment and for the past five years has also had charge of the general promotion of the board. Dr. Harmon has recently become the pastor of the National City Christian Church. The dinner was attended not only by the directors but also by invited guests representing the other national boards and the International Convention. There were many expressions of deep appreciation for the great work which Dr. Harmon and his associates in the Department of Endowment have rendered to our colleges in recent years. There was also a unanimous feeling that the National City Christian Church has made a wise choice as to its pastor. Appreciation was also expressed for the work of Miss Genevieve Brown who has been Dr. Harmon's associate in the Board of Education and to Max Critchfield who has served until recently as treasurer of the board. Dr. Harmon gave the final report of his work at this meeting.

J. C. Todd called attention to the church's responsibility for caring for its youth in colleges and universities wherever they may be enrolled, and pointed to the large enrollments of Disciple students in tax-supported and independent colleges and universities.

H. O. Pritchard reviewed the present situation which faces the board and the cooperating institutions and gave constructive suggestions as to future educational programs. Dr. Pritchard has just completed his thirteenth year as general secretary of the board and is completing twenty-five years of service for our educational institutions in one capacity or another.

Strangers at the Door

A Story of the Parsonage

By HELEN WELSHIMER

SARAH LOU BRIGHTON was running away. She was tired of being a minister's wife. The minister himself, she admitted, was still very nice. That was the trouble. He was much too splendid to spend all of his time visiting the sick, asking sinners to repent, and explaining Ecclesiastes and Revelations to the teachers' training classes.

Robert Brighton's pockets were almost empty, too, his wife had reflected. The parsonage cupboard was growing bare. It wasn't anybody's fault, Sarah Lou knew. People couldn't give money which they didn't have. But even at that, she reasoned, while the widow's mite was more than acceptable in the sight of the Lord it wouldn't buy much at the market house.

Prayer meeting was in session in the church next door. The audience was counting its blessings in song. A chorus that leaned decidedly toward the soprano. Sarah Lou began to add up her grievances, while she packed her traveling bag. First, there was the question of her husband's suit. It was so glossy that he tried to stand in the shadow-light from the stained glass windows when he preached. One of the windows bore an inscription suggesting that the audience take no thought of what it should wear on the morrow. It had been amusing at first, when the suit began to wear thin. Now it was growing tragic.

"Shining raiment may be the thing in heaven but it doesn't show off to good advantage in the pulpit," Sarah Lou mused.

The kitchen floor was another tribulation. The boards at the sink sagged wearily. Sometimes Sarah Lou was sure that they would have stayed on the level if the scriptural invitation to the feast hadn't been so general. But ministers' wives and ministers' daughters had been forced to stand on it too long as they washed the cups and saucers.

Tonight Sarah Lou had broken an amber bowl which had been a wedding gift. If the draining board had not been so crooked it would not have slipped off, she knew. She didn't even sweep up the pieces. Just left them on the floor, a shining, shattered dream, and went upstairs to pack her bag,

And now she was running away.

Not for always. Just until Robert came to his senses and decided to accept a position where he would receive a little of his reward on earth instead of making a general collection in heaven.

Sarah Lou glanced at her heart-shaped face in the mirror, patted her honey-colored hair that matched the daffodils in the blue bowl on the study table, and studied her dark eyes.

"I'm doing the only wise thing," Sarah Lou said again, because she wasn't at all convinced that she was being wise. "If I leave, and Bob knows that I won't come back until he changes positions, he'll sign up with the Lawrence Manufacturing Company. Mr. Lawrence has held the job open for him a long time. He will have to decide soon. The ministry doesn't pay! Nobody appreciates the sacrifice! And when ministers are old, they haven't a thing to show for the toiling!"

Sarah Lou started down the crooked stone walk between the two rows of gay, brave hollyhocks. She wondered if Bob had been surprised because she did not come to prayer meeting. At the gate she looked back at the house. There was one lamp lighted in the living room. There was the soft glow of an open wood fire that spilled cherry magic up and down the book-lined walls. The scent of honeysuckle, rain-sweet and very lovely, was chokingly near.

Sarah Lou hoped that Robert would find the sandwiches she had made for him and remember to heat the coffee. He had been busy that afternoon with two funerals, an automobile accident in which two of his parishioners were seriously injured, and a strikers' meeting in the mill section. By the time that he was through the church clock was lighted like a round, gold moon and the bell was ringing for the midweek service.

"'Paul was allowed to perish in prison . . . John the Baptist was beheaded . . . Stephen was stoned to death . . . and Bob will be mobbed by the strikers for trying to bring them to terms," she thought to herself. "Because he is big and husky and played college football the other men are leaving the problems up to him. It isn't fair!"

FOR a second she thought she wouldn't go. But she remembered that she was doing it for his own good. She was nearly to the sidewalk. Suddenly she paused. Two figures were turning in. A man, tall and stooped, and old. A woman who was tired. Her feet dragged a little. Sarah Lou hesitated. If she brought the strangers in she couldn't get away. And yet . . . she was almost glad that they had come.

"Are we disturbing you?" the woman's voice was soft and low and lilting. Once, a long time ago, it must have danced to a piper's song and never quite forgotten, Sarah Lou thought quickly. It reminded

her of children's eyes on Christmas morning; lullabies that mothers sing to tousled, curly heads; tears that people cry for no reason at all.

The woman's clothes were very shabby. The man's suit was frayed.

"I'm not going anywhere," Sarah Lou said, "won't you come in?"

They had not noticed her traveling bag. She dumped it behind a lilac bush, and led the way back to the fire-bright room.

The man smiled. "We wondered if you would let us see your house."

"My house?" She didn't understand. "It isn't mine. It's supposed to be consecrated ground. It's a parsonage. But two of the windows are broken and held together with tape and the hot water doesn't heat very fast and the living-room carpet has an ink spot. . . . ."

". . . . and you keep the biggest chair over it so people won't know, don't you? And there is a sagging place in the kitchen floor."

"How do you know?" the mininster's wife asked curiously.

"I used to keep house here, too," the woman said quietly. But her voice was so soft that it was almost like a benediction. "I forgot that you don't know us. Our name is Blosser. We are on our way to . . . . I mean we were going through town so we stopped off for an hour or two between trains. We may never get back this way again and we wanted to see the parsonage once more. We had such glorious times in it."

"I'm not going anywhere," Sarah Lou said, "won't you come in?"

Sarah Lou made her guests welcome. "You haven't had supper yet, have you? Good! Neither has Bob so we'll all eat together." Suddenly she remembered something. There were no trains, in any direction, any more that night. She couldn't have left town anyway. And the Blossers couldn't, either.

"I wonder if you know that there aren't any trains tonight," she said then. "You'll get to stay with us all night. I'm ever so glad."

"No trains?" The man's voice was startled. "But we thought we could get a stop-over. The ticket agent must have been talking about morning trains. We don't want to trouble you. You are mighty kind but . . . ."

"Just as if you haven't let enough strangers into this very house to have a right to its hospitality," Sarah Lou said. "Of course you are staying! Didn't a woman in the Bible have a small room in her house that she kept for the prophet of the Lord? That's what parsonage spare bedrooms are for, you know!"

Inside a hard, bright pain was growing. These people, lonely and poor, would be an example to Bob! When he saw that they hadn't found their Promised Land he would give up the journey. The Lord had sent them at the right time.

Mrs. Blosser followed her to the kitchen. "I'm glad you have a lamp in your living-room window," she said. "It makes me think of homing feet and homing hearts. Lamplight, firelight, heartlight. . . . they are pretty much the same. You are fortunate to be young with so many years to serve. And a home."

"Haven't you a home?" the younger woman asked.

"Not just at present. It doesn't matter. We are on our way to a home . . . . a home for aged people. But we won't be there very long. And when we get too tired, there is always that verse about the many mansions, you know. I want a small house in heaven . . . . something on this order . . . . with red roses blowing around the door and over the window sills, trying to look in, and a teakettle singing on the fire, and a brook in the backyard and a great tree leaning over the chimney . . . ." She stopped. "That coffee smells delicious."

Swiftly, contritely, Sarah Lou realized that the woman was hungry.

"We have been on the train all day so we didn't bother to eat at noon," Mrs. Blosser said. "Dining cars on trains cost so much."

So they had gone all day without food! These two old people who still followed the flame of a scarlet banner that had never led through enchanted lands! And yet they wouldn't complain. A hurt lump came into the young minister's wife's throat. But what made them do it? she asked herself. How could they go on believing so firmly?

"You sacrificed too much," she heard her voice saying. "You should never have married a minister." She broke some eggs into a frying pan. They were nice eggs. Brown and large. One of the members sent three dozens every Saturday.

"It's been heavenly. I'm ever so much richer than I would have been if I had married somebody else," the woman said quietly.

"But you have to wear your old hat when all the violets are smiling in purple patches and your heart is fairly aching for something new," the younger minister's wife answered. "What fun is there in looking forward to a halo in Heaven? Everyone else will have one, too. I would rather have a hat now and a star or two less in my crown."

The door was opening. Bob had come home. The ham and eggs and coffee were ready.

Bob welcomed his guests cordially. He, too, caught the pathos of their condition.

Alone in the living room, when the older couple had retired, Sarah Lou mentioned it.

"They are so brave it's pitiful. They were hungry . . . . and they kept apologizing because they ate so much! Yet they spent their lives for others. And this is their reward! A few meals and a bed in the house where they used to live! They would have had to sit up in the station all night, or ask for a room, if we hadn't been here. Can't you see how hopeless it is, Bob? I don't want to be like that! Please, please, let's do something else. It must hurt them to humble themselves!"

The strikers were coming down the street. There was an undercurrent of happiness to their marching

Her husband's voice was quiet when he answered. "The Bible is full of humility, you know. I'm getting some of it myself. Don't you see how I can't go back, dear? Men like this one have carried the cross this far. I can't drop it. They have found something fine and splendid in doing it. If you want to leave, Sarah Lou, I won't stop you. I'm sorry . . . . you didn't understand that I couldn't offer you a flowery bed of ease." His voice was infinitely tired.

Sarah Lou thought of a young Nazarene who had said good-bye to his friends after supper one night and started alone on the long trail home.

"It's just for your sake," she heard her own voice saying. "I don't want you to come to that!"

Robert Brighton smiled. His frank gray eyes were serious but the laughter lines deepened at his mouth. "So you don't want them to shove me down from the wall when they need younger voices for the watchmen in Israel? But the church isn't as likely to do that as business is. Look at the men who are out of jobs! Men who aren't old at all. I'm trying to make the factory men understand that capital can't help it, that there isn't enough work for everybody today. Maybe it could once . . . . I don't know . . . . but somebody has to keep those men in hand. If they'll listen to me because I've helped them now and then, isn't that something?"

"May we call a few of our old friends and tell them we are here?" Mrs. Blosser asked the next morning. Sarah Lou was afraid that people might have forgotten the old lady with the eager eyes and the old man who refused to doubt that he had taken a wrong turn on the long road home.

But the people came flocking. Sarah Lou, who was so very new to congregational life, caught her breath. No one had forgotten the Blossers. They were besieged with invitations.

"Do you remember the time that you walked five miles in a storm because my father was dying?" a tired-looking woman said. "I've prayed for you every night for that, and wished I could find you to thank you. It must be wonderful to have such a heritage of memories."

Sarah Lou caught her breath. She could see the old minister, who was a young minister then, trudging through the night. On through the dark rain. Up the hills while the water oozed in his thin shoes. He was going about his Father's business. That was all, he would have said.

"Where are you going?" someone asked the Blossers.

"To a home for aged people where there will be lots of people who can't follow the hurdy-gurdy any longer. We'll all remember old times together."

"Oh, no! We can't let you do that! We'll find a way!" several voices spoke quickly. "We just didn't know!"

"But why should you help them?" Sarah Lou asked one woman.

"Because they gave their lives to others. Isn't that reason enough?"

"It's like manna in the wilderness," the old minister's wife whispered to Sarah Lou. "Like finding yourself in Canaan when you thought that you were lost some place on the road to Israel. That is the loveliest thing about the ministry. When people let you into their hearts they never forget you. You will learn, my dear. You can't be a real friend with anyone until you have shed some tears with him."

Sarah Lou nodded. She was beginning to see. Not very clearly. But there was the faintest prick of starlight in the sky. "Perhaps, when you lay up for

yourself treasure in heaven you do collect a little of the advance interest on earth."

"That is what I meant." Mrs. Blosser's eyes were shining. Sarah Lou thought of tall white candles lighted for Easter. Of lamps that kept faith in the homes where the strikers lived. Of the oil vessels that glowed back in Jerusalem when the Master went to dine with Simon the publican and many others.

Mr. and Mrs. Blosser were tremulously accepting invitations. They admitted that they had been afraid to call their friends at first for fear they might think that they were asking favors.

When Robert Brighton came home late in the afternoon his eyes were troubled.

"Sarah Lou, the gate has swung shut," he said. "The Lawrence job is off. And the factory is closing. David Lawrence committed suicide at noon."

"Committed suicide!"

So the air castle had tumbled. She could see it going, the shining spires collapsing one by one, until it was as shattered and helpless as the amber bowl had been.

"He left a note," Robert was saying. "He said that he was old and lonely and his work was finished. Nobody cared for him. There was nothing to bind him to earth . . . . except the men who were striking for more money. He was tired of it all. And he added that there was no one to care if he did go."

Sarah Lou's eyes met her husband's. She knew that he was thinking of the same thing that she was. Of the high courage in the face of the old minister who was going so cheerfully around the bend in the homing road, certain that he would find sunlight on the hills in the morning. He had given himself to others. Gracefully and graciously, and always very kindly. He had buried and married and baptized and sympathized and fed and clothed and preached and straightened out crooked places. . . . . Life was better because he had lived. Hearts were happier. But he had empty pockets.

"David Lawrence . . . . killed . . . . himself?" Reverend Blosser repeated when they told him. "He was a friend of mine a long time ago. I wanted to look him up. He studied for the ministry but he grew discouraged. He wanted money. So he made it. But he wasn't happy. He never married and he never made friends. I saw him a few years ago and he said that he was sorry that he had tried to make money, instead of making a life."

"Yet he had yachts and houses and lands," Sarah Lou said dreamily. "So much to make him happy if he had shared it."

"Sometimes people need them to make the time go faster. He was well when I saw him, and I was ill. I lost track of everyone, you see, because I was ill so long. He said that he wanted to help me but I knew he wouldn't remember. After he made that first down payment on a mansion in the sky he forgot to keep up the installments. It must be dreadful to be homeless. . . . ."

Dreadful to be homeless! And last night David Lawrence had been rich, and the old minister had come knocking at a sheltering door.

Sarah Lou was watching him. He had stayed awake through pain-haunted midnights. He had said the last throbbing words as the angel of death reached out a hand that couldn't be denied. He had preached endless sermons when he knew very well that everyone in the audience was marching upward to Zion and there wasn't a chance of a conversion. It had taken courage to go on crusading when no banners threw a gallant flame against the darkness and all the drums were hushed. And she had wondered if the ministry was a man's job! Of course it was!

Five boys were preaching because he had encouraged them, she had learned that day. Two women had confessed that Reverend Blosser had kept their homes together. Like a regular rosary of good deeds they chanted his praises. It grew into a litany and went singing through the heart of the girl who hadn't lived in a parsonage very long. Money didn't matter. But hearts did. And sympathy was ever so important. The world needed kindness. And the world didn't forget.

The little group of men who had gone up and down the roads of an Eastern land had been cold and afraid sometimes. Spurned and imprisoned. But they had kept on. Only cowards turned back! And she had wanted Bob to leave!

Suddenly Sarah Lou wanted to find him. To put her arms around him and hold him close and tell him that the road was fun when two people who loved each other took it together. With love in their hearts and a lamp in their hand they need never be afraid. Shining suits and old hats were so senseless now.

For the first time she remembered the traveling bag that she had tossed behind a lilac bush. She found it, unpacked it, and put away her clothes.

She started to prepare dinner. Almost reverently. There wasn't much food in the kitchen. But the loaves and fishes that had fed a multitude one day had left a little of their miracle in the hearts of the others who must eat. They wouldn't mind if the potatoes were warmed over, and the soup was thin.

She opened the vegetable bin, then stopped in surprise. It was filled and overflowing with carrots and turnips and potatoes and peas and beans and . . . . She stopped trying to see.

"The Browns brought them," Mrs. Blosser said. "And they left word that they would bring more in a week or two. They always did treat the parsonage generously. Mrs. Bliss left a caramel pie for dinner.

(*Continued on page* 24.)

Opening Closed Churches

By J. A. DILLINGER

THE last *Year Book of Disciples of Christ* by actual count shows a total of 2,411 pastorless churches.

The total number of churches shown is 8,262. This means that 25 per cent of our total number of churches are without pastoral oversight.

The pastorless churches were distributed as follows: Alabama 15; Arizona 8; Arkansas 92; California, North 13; California, South 25; Colorado 15; Washington, D. C. 4; Florida 14; Georgia 39; Idaho, North 5; Idaho, South 4; Illinois 202; Indiana 158; Iowa 119; Kansas 98; Kentucky 191; Louisiana 24; Maryland 18; Michigan 32; Minnesota 13; Mississippi 27; Missouri 448; Montana 9; Nebraska 38; Maine 4; Massachusetts 1; Vermont 1; New Mexico 3; New York 21; North Carolina 33; North Dakota 3; Ohio 135; Oklahoma 108; Oregon 39; Pennsylvania 30; South Carolina 11; South Dakota 8; Tennessee 82; Texas 172; Virginia 48; Washington 35; West Virginia 64; Wisconsin 14; Wyoming 2.

Take Iowa as an example. There were 119 pastorless churches when the *Year Book* went to press. Of this number 22 were of the stronger churches in the process of changing pastors. There were left 97 churches that we will call "problem" churches. Of these, 45 are quite well organized and with a little aid, such as advice, help in raising budgets or small subsidies, would be able to employ a pastor. There is left then 52 churches we will term as "closed" pulpits. Some of these can be revived, some cannot.

One of this number at one time had 50 members and half-time preaching. Now the community is predominantly Catholic, a Catholic church has been erected within ten feet of our own "closed" building. The probability of reviving this church is very remote. Another church, once with a membership of 60 with half-time preaching, is located on a paved highway. It is only four miles in either direction to a strong church. The members of this closed church have united with one or the other of the stronger churches. It becomes impossible to revive this church.

Missouri has 448 pastorless churches. Of this number about 50 are in the process of changing. This leaves then 398 "problem" churches. How many can be revived we do not know. It is supposed that the same proportion as for Iowa would hold true. The same can be said for all the states.

Take the United States as a whole. The *Year Book* which lists a total of 8,262 churches, lists a total of 7,165 ministers. Deducting the number of pastorless churches from the total and we have only 5,851 churches with preaching, and a number of these are half-time churches. Actually we do not have 5,851 ministers employed all the time, but if we did we would then have a total of 1,314 unemployed ministers.

Estimating each closed building to be worth $800, the total valuation of 1,200 closed churches is $96,000. Each of these churches has a number of experienced members, devoted and consecrated and willing to help if shown the way. Many of them can be reopened. In Iowa for six years the State Missionary Society has worked hard at the reopening task. As a result 60 pulpits have been reopened. Some of these have not remained open but many are today among our stronger churches. What Iowa has done other states are doing. All of us no doubt could do more. It is not, however, the task of the state societies alone. We need the cooperation of our ministers.

EVERY state secretary is being besieged by ministers for "ready made" pulpits, churches that offer an "opportunity." The supply of such pulpits is far less than the calls coming to us. It was not so forty years ago. Then our ministers were pioneers; they organized new congregations, they created pulpits for themselves.

We have in mind one pastor who searched for months for a "ready made" pulpit. He was unable to find one. In desperation he went to one of our closed churches and offered his services. He was given little encouragement. They could not pay a pastor. He told them he wanted work not pay. This so encouraged the members that they cleaned the parsonage, redecorated it, repaired the church and did raise a budget. Today that pastor preaches to large audiences, he has a good Sunday school, a fine Endeavor Society, lives in a neat parsonage and is receiving a living salary. The state society did not have the resources to reopen this pulpit. The minister did it for himself. This can be done many, many times over.

A pastorless church is a liability but it can be turned into a fine asset. It is by preaching that Jesus ordained that the world is to be saved. Pastorless churches cannot do it. Pulpitless ministers cannot do it.

Examples of the Pension Plan's

IN BEHALF of the ministry, its protection, perpetuity and singleness of purpose, the Pension Fund of Disciples of Christ renders a fivefold service in benefits and pensions, through the new Pension Plan, and, in addition, carries on the support of Ministerial Relief and continues the 1919 Pension System.

This fivefold service may be understood best by citing the following specific examples of each of these services, all of which are in operation today:

I. *Cash Payment on Death of Minister*

Upon the death of a member (minister) while in active service there is provided for the widow as a cash benefit a sum equivalent to 75 per cent of the current year's salary but not to exceed $1,000.

This provision became effective April 1, 1931. Within twelve months fourteen such benefits have been paid immediately on notice of the minister's death.

Mrs. Will F. Shaw

On January 28, 1932, William F. Shaw, minister of the Paxton Christian Church, Chicago, Illinois, passed away. On the last Lord's Day of January his friends gathered in the Englewood Christian Church, Chicago, to pay loving tribute to the man of God who had served the brotherhood thirty-seven years, mostly in city missionary work in the Chicago area.

The 2½ and 8 per cent dues were paid, totaling $235.90. The cash benefit was the maximum, or $1,000. In addition Mrs. Shaw receives in monthly payments a pension of $300 a year.

Greater even than the tribute paid by his friends who gathered in the Englewood Church for the funeral services are these benefits which come to Mrs. Shaw from the Pension Fund as an agency of fellowship in sorrow and a testimony to the thoughtfulness of the Paxton Church and her beloved husband.

II. *Widow's Pension*

In the event of the death of a member (minister) a pension is provided for the widow. The amount is one-half the age pension credits earned by the member after marriage. The minimum pension is $300 if the salary basis was $1,200 or more. If the salary basis was under $1,200 her minimum pension is one-fourth of the salary basis. If his pension has begun, hers shall be one-half as much, subject to the years of service since their marriage.

All but one of the sixteen ministers who have died left widows. Two of these had retired. Their widows receive half the pensions they were getting.

James Knox Shellenberger, for eleven years dean of men and professor of philosophy in Cotner College, Lincoln, Nebraska, died suddenly October 5, 1931, in the sixty-fourth year of his life. He married Miss Flora Bell Thomas at Mount Marrio, Illinois, January 3, 1888.

He was ordained to the ministry at Sharon, Minnesota, by David Husband and preached successfully in Nebraska, Minnesota, Ohio and California. He was superintendent of missions in Minnesota at one time. He also served on the Commission on the Ministry which prepared the way for the organization of the Pension Fund.

Mrs. J. K. Shellenberger

The full 10½ per cent dues were paid, totaling $227.52. Mrs. Shellenberger's pension is $300 a year, paid in monthly installments. In addition she received promptly the cash benefit of $1,000, because her husband died in active service, as did fourteen of the sixteen who have died.

The Pension Plan comprehends the teacher in the Christian college as well as the man in the pulpit and, as in the illustration cited, makes provision for the partner and helper who through long years shares the burdens and joys and provides inspiration for her husband's service.

III. *Minor Children's Pensions*

Pensions are provided for the minor children of a deceased minister, normally $100 payable to age eighteen. The combined pensions of widows and minor children are limited to the amount of the minister's age pension credits and where these credits are less than the minimum pension basis the latter shall apply.

Eugene H. Holmes, minister of the church at Jacksonville, Texas, died September 5, 1931, at McKinney,

Fivefold Service to the Ministry

Texas. He was fifty-nine years of age and survived by his wife and two splendid children, Mary Beth age sixteen and Bobbie age eight.

Mr. Holmes was paying the 2½ per cent dues and the church was paying the 8 per cent. These totaled $131.66. Accordingly Mrs. Holmes and the children received the $1,000 cash benefit. Mrs. Holmes receives the widow's pension of $300 annually while Mary Beth and Bobbie are each pensioned $100 a year, making the total pension for the family $500.

Bobbie and Mary Beth Holmes

Clifford S. Weaver, minister of the church at McKinney, Texas, who carried to Mrs. Holmes and her children the letter from the Pension Fund bearing the check for the cash death benefit and the assurance of the monthly pension for Mrs. Holmes and her children, wrote of that event: "I delivered the letter. It was almost to the minute just a week from the time Brother Holmes went on the operating table. Well, if you think we did not have a few minutes of real heaven—well we did. There the widow of less than a week, the two little children, Brother Horn (Mrs. Holmes's minister father) eighty-eight years old and his wife eighty-seven but much more feeble. Couldn't any of us see very well but I yet think we saw things we had never seen before."

J. W. Utter

IV. *Total and Permanent Disability*

The disability pension is contingent on one year of service under the Plan with the minister member's dues and those of his church paid. The amount of the disability pension is 40 per cent of the average salary of member during the preceding years of service under the Plan up to five years but not to exceed $600 during the early years of the Plan's operation.

The first disability pension granted by the Pension Fund at the end of the first year of its operation was to C. M. Summers, Lexington, Kentucky, who is suffering from a disease in which the marrow of the bone ceases to function, causing a gradual loss of strength until the patient is helpless.

Mr. Summers' ministry has been in Kentucky and Tennessee except for two years at Greenville, Mississippi. The last two years he has served the Kentucky Christian Missionary Society as Superintendent of Missions. Prior to that he was asisstant minister of the Vine Street Church, Nashville, Tennessee.

During the first three months of 1931 he was released by the Kentucky Society to help the Pension Fund, a service he rendered unselfishly, little thinking that he, himself, might be one of the first beneficiaries.

C. M. Summers

The full 10½ per cent dues payments for Mr. Summers' membership in the Plan had been made for one year. These totaled $312.04. The disability pension of $600 is being paid monthly.

Mr. Summers writes: "It is a great experience when such a condition arises to realize that the brotherhood of our ministers stands together in this matter, all for each and each for all. I have never felt such a sense of unity with the ministers of our people as I feel today."

V. *Age Pension*

An age pension is payable on the retirement of a participating minister after attaining a minimum age of sixty-five years. The amount of the pension is one-seventieth of the member's average salary basis during service under the Plan

multiplied by the number of years for which payments have been made. With a minimum of thirty-five years of service and an average salary basis during service under the Plan of $1,200 or more a minimum age pension of $600 is to be provided when the $8,000,000 Prior Service Fund is subscribed. With $3,400,000 already subscribed age pensions are held to a 42 per cent basis.

It takes a good man to represent the seventy-six veteran ministers of the gospel who retired on the age allowances of the Pension Plan between August 1, 1931, and April 1, 1932.

Typical of the group in age, seventy-two, in years of service, forty-five, in average salary, $1,147, as well as in the devotion and the pioneer character of his work, is J. W. Utter of Southern California.

Ten good churches in Southern California, including Glendale, Covina, and San Dimas, claim J. W. Utter as their founder. He not only gave two daughters, Evelyn, Mrs. Ernest B. Pearson, and Grace, Mrs. Willard F. Learned, to the African mission field, but also established the churches that supported them and other living links.

Such California leaders as C. C. Chapman, A. C. Smither, Lloyd Darsie, Mrs. Royal J. Dye, Arthur F. Ritchey and F. M. Rogers have praised this modest man of God as always a place maker and never a place seeker.

The Church of Christ honors herself when she honors such men.

The Pension Plan Clarified and Simplified

IT DOES not take a Philadelphia lawyer to understand the simple provisions of the Pension Plan. Everyone understands that amounts deposited in a bank from time to time are placed to the credit of the depositor. So it is that the monthly deposits of ministers and churches accumulate and will buy in benefits exactly what the Pension Fund certificate calls for.

The whole structure of the Plan can be classified under two general sections: First, payments to be made. Second, benefits to be secured. If the payments are made in full the benefits can be paid in full. If payments are partial, benefits can only be partial. The Trustees cannot pay out what they have never received. There is no Santa Claus who provides benefits where no payments have been made.

I. *Payments to be made.*

1. Two and one-half per cent of current salary, by ministers, paid monthly.

   This shows clearly that if ministers are to have pensions, they must help pay for them. This they are glad to do, and are heroically doing.

2. Eight per cent of minister's current salary, by churches, paid monthly.

   Thus the church cooperates with every minister it calls in helping him create his pension. If the salary changes the amount of the 8 per cent payment changes also.

3. Eight million dollar Prior Service Fund, to supplement payments of older ministers. Three million four hundred thousand dollars in pledges, guarantees and other resources has been secured. Any average mathematician can figure that that is 42 per cent of the total.

   August 1, 1931, age pensions began therefore on the 42 per cent basis. As the Prior Service Fund grows to $5,000,000 or to $7,000,000, benefits will immediately increase in the same proportion.

II. *Benefits to be secured.*

A. Benefits available out of the 2½ per cent and 8 per cent.

1. Pensions to younger ministers, created by payments of 2½ per cent and 8 per cent. One-seventieth of the annual salary is created in pension credits each year by each man. If paid for thirty-five years the pension will equal 35/70 or one-half of the average salary.

2. Pensions for middle-aged ministers created by payments of 2½ per cent and 8 per cent. As many seventieths will be created as there are years from his present age until his retirement. Thus a minister aged forty would create 25/70 or if he did not retire until 70 he would create 30/70.

3. Total disability pensions. For all ministers who are totally and permanently disabled while in active service. This is created entirely by 2½ per cent and 8 per cent payments. The maximum for the present is $600. It is estimated as 40 per cent of the average salary during the past five years of service under the Plan, but not to exceed $600 in the early years of the Plan.

4. Death benefit, payable to the widow, or other beneficiary. The amount is 75 per cent of the current year's salary but not to exceed $1,000. This is created entirely out of the 2½ per cent and 8 per cent payments, and is paid immediately on notice of death.

5. The widow's pension. This is to be a minimum of $300 at the beginning of the Plan unless her husband's salary under the plan was less than $1,200. In that case her pension will be one-fourth of his salary under the Plan.

   All widows' pensions therefore of younger and middle-aged ministers are created by the 2½ per cent and 8 per cent payments. In later years, and after the minister's retirement, the amount will be one-half of the husband's pension.

6. Children's pension. Minor children up to 18 receive $100 per year. However, the widow and children may not receive in the total more than the minister would have received. Children's pensions are created entirely by the 2½ per cent and 8 per cent.

Let it be repeated before passing that all of the above six benefits are created by the 2½ per cent and 8 per cent payments. These benefits have no relationship whatever to the $8,000,000 Prior Service Fund.

B. Benefits available out of the joint payments of 2½ per cent and 8 per cent, plus the Prior Service Fund.

1. Pensions for "older ministers." An "older minister" is one whose payments of 2½ per cent and 8 per cent will not bring his credits up to the $600 basis, or to half his salary if less than $1,200. In

that case his own payments are supplemented by an appropriation from the Prior Service Fund to bring his total up to the normal basis.

The maximum for the present is $252, or 42 per cent of the normal pension.

2. Pensions for widows of "older ministers." Since the widow will receive one-half of what the minister receives their pensions are thus partially paid out of the Prior Service Fund.

(The Prior Service Fund, with special personal contributions and interest on the Permanent Fund, must carry also the Ministerial Relief roll and fill out the 1919 Pension System benefits.)

Now, in case of all pensions, whether of retired ministers, of widows, or of children, the monthly remittance is of greatest importance. There is no investment to worry about. There is no large sum at any one time to tempt one's friends to ask for a loan, or to urge a wildcat investment.

No one at any time, or in any way, can ever get the pension away from its owner. Twelve regular checks per year protect a man against himself as well as his neighbors. The widow and the orphan have the assurance of a fixed and steady income, without the corresponding worry of caring for the capital investment. This becomes a part of the crowning glory of the Pension Fund.

For the assurance of all ministers and their families, the trustees put aside in reserves the payments of 2½ per cent and 8 per cent. Outside of a small administrative charge, every dollar paid since January 1, 1931, is now in reserves, with the exception of benefits already paid. These reserves are inviolable. They can only be used for the purposes for which they have been created.

As rapidly as possible reserves are also being set up out of the Prior Service Fund. These reserves are for the purpose of supplementing payments of the older men. These reserves as set aside are also inviolable.

From the foregoing it will be seen that the Pension Plan is not too difficult to understand. If items 1, 2 and 3 are all paid under the first section, then all items can be paid under the second. If only partial payments are made under the first, only partial benefits are available under the second. And if no payments are made under the first, it follows as the night the day that no benefits can be paid under the second.

This plan has in it, therefore, the ultimate solution of this great brotherhood problem. No other plan yet proposed has been able to meet the issue. Life insurance has not and cannot solve the problem. This simple plan, in the measure to which it has the cooperation of ministers and churches, solves the entire problem, for the entire brotherhood, for all future time.

For Both Ministry and Laity

How high are you? Where is your thinking done—
Close to the earth, or upward near the sun?
Do petty things absorb your ev'ry thought—
The game, the latest crime, what's sold and bought?
Do noble deeds and lives inspire your zeal,
Or are you more concerned about a meal?
How high, or low, is your most cherished plan?
The answer marks your stature as a man.

How broad are you? Where does your good-will end—
Does race or creed determine who's your friend?
To snap-judgment do you cling with pride,
Or do you listen to the other side?
Quick to condemn are you—prompt with the rod,
Or do you leave the chastening to God?
How loyal is your heart to all mankind?
The answer marks the broadness of your mind.

How deep are you? Where does your honor start?
Is it embedded in your inmost heart?
Do you count virtue a convenient thing
To practice, or, sore tried, aside to fling?
Have you the courage by your code to bide,
And fight for right, though on the losing side?
'Tis thus God reckons, through life's little span,
The veritable measure of a man!

—WALTER D. VINCENT
in the *Christian Courier.*

Tragic Days in the Philippines

By C. M. YOCUM

WHEN word went to the Philippine Islands that it would be necessary, for financial reasons, to withdraw all but two missionary families and turn over to the Filipinos all our church work, except the mountain work, and that I would go to the Islands to help make the adjustments, there were many speculations as to just what it all meant and how the adjustments would be made. Whenever anyone proposed a project or a change in an old one the usual reply by the others was, "Wait 'till Yocum comes." So often the expression came to be used that when anyone proposed anything related or not to mission work the usual retort was, "Wait 'till Yocum comes."

Mrs. Fonger one day reported at the dinner table that she would soon need a new dishpan and her husband replied with the newly-coined clause. As he spoke it, Burton Fonger, seven-year-old son of the family, leaned back in his chair, and with evident pity for me in both action and accent exclaimed, "Poor old Yocum!" Needless to say I had a most sympathetic and understanding friend in Burton.

The task of precipitately withdrawing missionaries from a mission field and with scant warning discontinuing all subsidies to mission churches just learning to walk and leaning heavily upon mission assistance, is the task of trying to the best of one's ability to do destructive processes for constructive ends. I wonder if I can share with you at home, by correspondence, some of my experiences. I shall try though I know no one not face to face with the problem can fully sense the tragedy of an empty treasury.

First of all, there were those students preparing for full-time religious work with partial aid from the mission funds. I held a conference with them. I told them about financial conditions in America, and of our inability to continue their scholarships. Fine young men and women they are. I saw none finer in the Islands. They fully understood the situation. They knew that what we had done had been done for them gladly and that only grim necessity had forced discontinuance. They were grateful for what had been given and voiced no blame for our present action. I asked them if any could go on unaided. There were only one or two affirmatives. What about the others? That remains to be seen. Perhaps some may arrange it but others there are who must give up cherished ambitions to be used in full-time religious work. I cannot tell you of the trembling voices and the tears, not all of which were shed by them. This they pledged that night that come what may they would follow Christ even through the garden. Theirs was the tragedy of an empty treasury.

And then there were the pastors and the churches. Some of those pastors will have salary reductions as high as sixty-six and two-thirds per cent, others fifty per cent or twenty-five per cent. They asked many questions as to why the reductions could not have been spread over all the mission fields, and why the Philippines were selected for drastic cuts, but not one indicated that he meant to turn away from his chosen task. There must be sacrifice, there will be suffering, there is bound to be some loss, but there was evident consecration and determination. The churches are being tried as by fire but there is much gold and little dross in them. The tragedy of an empty treasury has placed before them almost an unsolvable problem but I believe they will find the answer.

THE missionaries proved the stuff of which they are made. When they gave themselves to missionary service they chose to make heavy sacrifices. No burden I have asked them to bear has been considered too heavy. Their attitude has been wonderful; not a selfish word spoken by any of them. Some of them know not which way they will turn to find another task, but not one will turn backward. Each in time will continue somewhere to serve the Lord in his vineyard, but some of them will probably face for months to come the tragedy of an empty treasury.

Other experiences there were but I find as I write I can do none of them justice. There are some experiences too deep to be shared by pen and ink. I am not inclined to lay blame on the church at home, for I know by personal experience the conditions which exist, but when once we all get back to work it is my fervent hope that our plans may be so carefully and wisely laid and the offerings so liberal that never again may we have to experience the tragedy of an empty treasury.

Billy Is Ready for College!

By HIS MOTHER

BILLY is ready for college! Only yesterday he was playing marbles and pulling on his first long trousers, and today he is standing me up against the wall in the Union Station admonishing me not to move while he goes to buy the tickets. There is still a boyish swing to his stride and some shy ways belie his assumption of dignity, but his stout heart is ready for the fray of the world and we are sending him out to meet it.

Next fall he goes away from us for the first time. Some of our friends say he has been too securely tied to my apron strings. Some think he has been too sheltered. If that mistake has been made it is past remedying now, but we are not sure it is a mistake. At least not in the way we look at it. We *have* tried to protect our son but not as many people conceive of it. We have girded him with love and anointed him with the influence of a Christian home and put the armor of the fear of God on him. Is that protection a mistake? It is his only defence as he goes out to meet the world.

As yet he bears no scars of experience with realities and he has never had to fight for the faith that is in his heart. So his first use for his protecting armor will be at college. That is why we are careful that the odds will not be too great against him. Faith that has never been tested is a fragile thing, and we do not want too severe a test put upon it yet. We do not want his God snatched away from him with his first step into a laboratory. A college with a sympathetic understanding of our concern and an atmosphere which nurtures rather than questions that faith, is the one we are seeking.

Next to our concern that his faith be not shattered, is our regard for his ideals. His eyes are on high stars now. Wide horizons and heroic living call him. He is utterly impractical however in his dreams of daring, yet we do not want the awakening that must come to destroy his enthusiasm. We want his college to make service a heroic thing; to paint sacrificial living as a great adventure; to exalt patient plodding; to glorify plain living; to salute the humble and pay tribute to the true.

We want a college that is honest. He is quick to detect fraud. He despises deception. Hypocrisy is beyond his understanding. Toleration of anything that does not ring true in the classroom, on the campus, on the football field, in the fraternity house, will have no place in his respect. A college for instance that might forbid dancing and yet shut its eyes to petting parties, would be anathema to him. A professor that taught a theology that could not be translated into everyday life would find him unresponsive. A student body that was indifferent to the pulsing call of high, adventurous living would freeze his soul A faculty that did not challenge to high moral as well as intellectual strength would lose his confidence.

WE WANT a Christian college, yet we do not want a school that merely wears the name of a denominational church college. Do not misunderstand me. We are loyal to our church and believe in it, and that is why we want the soul of the church to dominate the college where our son's life is to be shaped. We want to be sure that he will come out of it with a greater vision than when he entered. We want his faith to be on more solid foundations. We want his courage and his daring and his ideals to have found expression in the right channels so that his life will count in the reshaping of the world.

Yes, we are deciding on a college this spring, as many other parents are, and these are some reasons why we know it must be one of our Christian colleges.

Listening In On the World

A Brief Summary of World Happenings From the Christian Viewpoint

By JAMES A. CRAIN

WELL, the wets got their prohibition test vote in the House of Representatives on March 14 and managed to poll 186 votes out of a total House membership of 435. The vote was on a proposal to take from the Judiciary Committee the Beck-Linthicum resolution giving control over liquor to the states. Victory in this test would not have resulted in the enactment of the bill, since the question was not on passage, but upon withdrawing it from the committee. Had the vote been an affirmative one the bill would have been withdrawn from the committee and would have come before the House for debate and finally to a vote. Since it is in the form of a constitutional amendment a two-thirds majority would have been necessary to enactment. The test was aimed however, not so much to secure passage of the bill as to put members on record on the prohibition issue for campaign purposes this fall, and to that end the whip was freely used by the wets. Members were deluged with letters and telegrams from wet constituents urging them to vote for the resolution. The drys should be heartened by the fact that though the wets polled more votes than were expected, only about forty-three per cent of the House voted with them in the face of freely expressed threats of reprisal in the forthcoming campaign. About two-thirds of the votes

cast for the resolution were registered by a group of members representing Eastern States that have never fully accepted prohibition. The following analysis gives a good indication of the relative strength of the wets and drys in Congress and the areas where each have the greatest strength:

Solidly Wet

Arizona	1
Connecticut	5
Nevada	1
New Jersey	12
New Mexico	1
Rhode Island	3
Wyoming	1
	24

Solidly Dry

Arkansas	7
Colorado	4
Delaware	1
Florida	3
Georgia	10
Idaho	2
Kansas	8
Maine	4
Mississippi	6
New Hampshire	1
North Dakota	3
Oklahoma	8
Utah	2
Vermont	2
	61

Majority Wet

	Wet	Dry
California	7	4
Illinois	17	9
Maryland	5	1
Massachusetts	13	3
Michigan	9	4
New York	32	10
Ohio	13	9
Pennsylvania	18	15
Washington	3	2
Wisconsin	9	2
	123	59

Majority Dry

	Wet	Dry
Alabama	1	9
Indiana	5	8
Iowa	1	10
Kentucky	1	3
Missouri	5	11
Nebraska	1	5
North Carolina	1	8
Oregon	1	2
South Carolina	1	6
South Dakota	1	2
Tennessee	1	9
Texas	3	14
Virginia	3	6
West Virginia	2	4
	27	97

Equally Divided

Louisiana	4	4
Minnesota	5	5
Montana	1	1
	10	10

The editor of the *Columbia University Spectator*, a student newspaper, criticised the R. O. T. C. and other activities of university and campus life and was summarily dismissed by the Dean. The dismissed editor denounced the action of the Dean and demanded that President Nicholas Murray Butler take action to defend freedom of speech and of the press on the university campus. His fellow students are divided in their opinions, one group supporting the action of the authorities and another supporting the editor. Thus does the injection of militarism into education defeat the very purpose for which the institutions are designed by thrusting issues into student life that have no educational value and no place in the institutions.

By a vote of 306 to 47 the House on April 5 voted to grant independence to the Philippine Islands at the end of eight years, during which time the framework of the island government is to be formed and its constitution devised for approval of the president of the United States. The bill now goes to the Senate, where its fate is very much in doubt. Should it pass that body there is little doubt but that it would receive the presidential veto, since both Secretary of State Stimson and Secretary of War Hurley have advised against granting independence at this time. The issue of ultimate Philippine independence has been before the American people for almost thirty years, practically ever since the islands came into our possession. By action taken at that time the United States is committed to the ultimate independence of the Philippine people, though there has been a vast difference of opinion as to when it should be granted. With the development of American interests in the Orient there has been considerable demand that they be held for their military and naval value, but within recent years the competition of Philippine products in American markets has given rise to strong sentiment for independence.

Fighting has ceased in the Shanghai sector, but the new State of Manchukuo is beginning to have troubles of its own. Set up under Japanese auspices ostensibly as a spontaneous revolt of the Manchurian people against Chinese misrule, the new government remains unrecognized even by Japan and hence an outsider in the family of nations. Revolts against the rule of Henry Pu Yi have broken out in numerous sections of the country and the new government has maintained itself only through the force of Japanese muskets brought to its defense. Chiang Kai Shek, Chinese generalissimo, has announced that China will never consent to the separation of Manchuria from China and that the pretensions of the new state cannot be maintained. A combination of former war lords has been effected to regain Chinese sovereignty over the territory and sanguinary fighting has taken place on several fronts. The Japanese have rushed reinforcements to their garrisons and it is plainly evident that more trouble is just over the horizon.

Secretary Stimson has gone to Geneva to be present at the reopening of the armaments conference at Geneva. Upon his departure, President Hoover announced that the Secretary of State was going to Geneva on behalf of certain ideas which the president believes will contribute to a solution of some problems now before the conference. "With the months that pass," said the president, "the economic burden and menace to world peace have, if anything, increased. The world needs the reduction of governmental expenditure and the spirit of peace that can come only from some degree of successful issue by the disarmament conference at Geneva. . . . It is the American desire to produce some definite and concrete results, even though they may not be revolutionary. The world needs, both economically and spiritually, the relief that can come from some degree of successful issue by the disarmament conference."

It will probably be very difficult for the average citizen, particularly if he happens to be one of the eight million unemployed, to waste much sympathy on George W. Hill, president of the American Tobacco Company, whose 1931 income of $168,000 salary and $850,000 bonus is being attacked in the courts by dissatisfied stockholders in the company. A salary of $14,000 per month is a respectable income, but when there is added to it the sum of $71,500 per month in the form of a bonus, it becomes positively staggering. It is impossible to believe that any individual could secure for himself such huge benefits from any enterprise were it not for the fact that he is situated so that he can compel others to work for less in order to reward himself the more. Modern industry must face the ethics of huge salaries and bonuses to favored officials and starvation wages to its laborers and pitifully inadequate rewards to those who produce its raw materials.

Perhaps it would be helpful for us to pause a moment to meditate upon the effect which some of our conditions produce upon other peoples. The *Economist*, an important British financial journal, says, with reference to the kidnaping of the Lindbergh baby:

"American 'big business' individualist by strong inclination and disposition, has stood consistently for weak and compliant administration. A nation-wide organization of rackets is the price which the public is now paying for that policy. From the doctrines of '100 per cent pure' American capitalism, on the basis of unrestricted private enterprise, it is not a very long step to Al Capone."

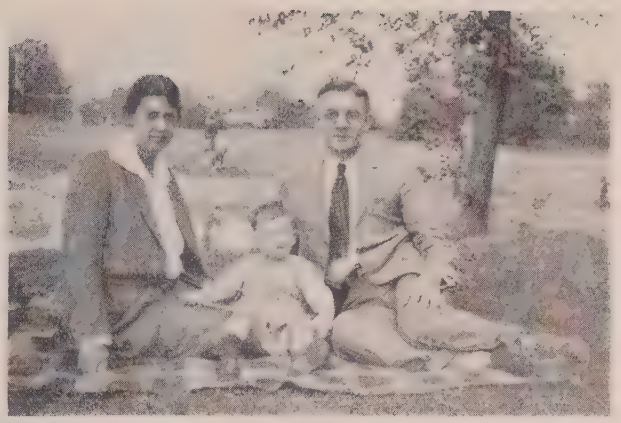
"A Good Man, Doing His Best"

By HAROLD FEY

A REMARKABLE letter has been received, written just a few weeks ago in China, giving an eyewitness account of conditions in that turbulent country. The letter is from Searle Bates, a professor under the United Christian Missionary Society in the University of Nanking.

In his student days, Searle Bates captured the coveted Rhodes Scholarship, and so obtained part of his university training in Oxford. His first year of higher education was in Hiram College, where his father, Miner Lee Bates, was for many years president. He has been in China for ten years, and is one of the most influential foreigners not in official position in the capital of China. He has mastered the difficult Chinese language, and has so thoroughly identified himself with China that he has the confidence of outstanding leaders and humble students to a degree equalled by few foreigners, whether officials, business men or missionaries. In addition to this, his mature scholarship in the field of oriental history has brought him many opportunities to interpret oriental affairs to the English-reading world. Articles in the China Christian Year Book for 1931 and in *Pacific Affairs,* the organ of the Institute of Pacific Relations, are samples of the type of audiences which seek his guidance through the intricate ways of Far Eastern international relations, and evidence as to how well Professor Bates is carrying out his commission as a representative of the Prince of Peace.

For months Professor Bates has been meeting classes of Chinese officials who are interested in studying the background of China's dealings with Japan, Korea and Russia. He has been in active contact with some of the leading Chinese newspapers in Nanking and Shanghai. In these days when so many people are eager to help China but do not know how to do it, there is a great deal of satisfaction in knowing that through our churches we are supporting men in that needy country who are so effectively and intelligently representing the spirit of Christ. For Searle Bates is only one of many, and the letter of this quiet scholar is significant because it shows so clearly, through the smoke of this Sino-Japanese tragedy, the day-by-day, matter-of-fact heroism with which he and his colleagues have been carrying on for years.



Mr. and Mrs. Searle Bates and one of their two children on an outing in Nanking last year

"We have been trying to steady ourselves for something useful while Japanese naval guns remain trained on Nanking," he writes. "Sometimes I gain enough objectivity to smile at my efforts to get others out of the city and stay here myself. It seems that when there is considerable risk, children and those necessary to care for them, and all others whose services can be spared for a time should go. . . . On the other hand, there are important duties and obligations upon some missionaries or other westerners which seem increased in time of general danger; and for many of us there is the duty to demonstrate comradeship and helpfulness to the Chinese who bear the heaviest burdens."

DR. BATES is the only missionary on the executive committee of Christian colleges and universities in China. This group met in Shanghai on January 29, the day when the Japanese attack on that city opened. "I reached Shanghai on the last train to get through—three hours before fighting began near the railway station," he writes. "Spent a stormy night close to the machine guns and hand grenades. The station through which I had just passed was destroyed. The Chinese stopped all business as a protest against insecurity, while great fires dominated the northern Chinese city. Charred paper from the Commercial Press filled the streets on the French bund (riverside street). I spent the afternoon and evening exploring and inquiring about the situation in all sorts of quarters and got some light on methods and motives which has been useful to Nanking officials."

With the railroad destroyed, Dr. Bates was forced to return to Nanking by taking a river boat, on which he found and conferred with the French Minister and some high Chinese officials. "At noon on the 30th I was back in Nanking," he continued. "Seven Japanese warships confronted the Chinese forts, and the city was wild with fear based on Shanghai reports. At eleven the following night, the Japanese guns let loose for some minutes, and hundreds of thousands of poor folk thought their end had come. Vast numbers left

their homes and fled from the river all through that night and the next day—anywhere, and by any means. There was no mail from Shanghai for a week."

His own share in the efforts which are being made to bring peace Dr. Bates buries in the end of a paragraph. "I am go-between for the United States officials and certain Chinese circles," he says, "And find some use in securing and passing on of information in a time of wild rumors, as well as need for calming some who find the strain too great. Diplomatic efforts by the United States, latterly with the active help of Great Britain, have been considerable—more than shows in the newspapers and cablegrams. I'm trying to get some real work done in these days of lull, and even regret the countless interruptions of Chinese in search of advice and information about twenty dozen things—though that's what I'm staying for, in part."

A bit of the strain which he feels is suggested in the following paragraph. "It's hard for a pacifist to hold straight when he looks into the Commerical Press fire and the wanton destruction of irreplaceable libraries, watches heavy bombing of residence areas, faces machine guns and bayonets in the way of poverty-stricken workers, and reads the dispatches in government offices showing that all reasonable negotiations are refused. But the military answer solves no problems, and brings terrible consequences. We have got to get more effective means of prevention and of protection for those who don't want to fight and are in no way responsible for the trouble."

Dr. Bates says that all the missionaries have left Nanking for the comparative safety of Peiping except Edwin Marx, the general secretary of the China Mission, J. H. McCallum of South Gate, and himself. "The actual risks are," he says, "first, a general attack by the Japanese on Nanking followed by general occupation of the city." This he does not regard as likely. "Second, shelling from the warships, probably accompanied by bombing from the air. The actual damage could be borne if the people would keep steady, which may not be easy when our police have had no money for three months, and soldiers are badly paid. Third, and most serious, there is danger of collapse of Chinese control of the situation. Officials are getting only driblets of pay, military insubordination is threatening, and the Japanese will feel that they must make good in a big way after their first check in Shanghai.

"I have considerable evidence that the present phase of Japanese activity is one of extended intimidation of China," he concludes, "so that she will feel compelled to abandon all opposition to Japan and to legalize the Japanese position in Manchuria. A high Japanese authority is included in the evidence. I find officials, Chinese and American, more gloomy than myself. Meanwhile, negotiations persist, however vainly. And there are some good men doing their best."

W. H. Hoover, A Friend of Man

THE world is a better place because 'Boss' Hoover lived in it. He was one of those rare men who discern in life a meaning beyond and above the advancement of self. His love was for mankind. He gave evidence of this in so many ways—benevolently and charitably—but never more wonderfully than those frequent expressions, by word and deed, which revealed his love for the salesman." These beautiful words in the recent "In Memoriam" edition of the sales publication of the Hoover Company at North Canton, Ohio, epitomize the outstanding characteristics of this man who died on February 25 at his home in North Canton. One who has walked with him through the great Hoover Electric Cleaner Factory and has heard the men, from the humblest workman to the highest official, address him affectionately as "Boss," will understand the love and respect in which he was held by those who knew him best. "His honor and integrity and fairness to all men and all things, were as much a part of him as was the great heart that beat within his breast." He was greatly beloved in the Community Christian Church of North Canton, of which he was an elder and where for more than fifty years he taught a Bible school class.

Mr. Hoover gave most generously and joyously to work and enterprises which he loved. In addition to his beneficence toward needs and enterprises of his church and local community and America, his interest extended to the ends of the earth. Two of his largest beneficiaries were the International Committee of the Y. M. C. A. and the United Christian Missionary Society. Each of these organizations were remembered in his will for $50,000. Besides this, his individual contributions to the work of the United Society have amounted to $37,750 in the last nine years, and an additional gift to Nanking University, China, of $50,000. At the same time he supported generously the missionary program of his local church. His special gifts to the United Society were mainly divided between Nanking University and Southern Christian Institute (Negro), at Edwards, Mississippi.

I will never forget a couple of hours spent with him during the last visit before his strength began to fail. His beloved pastor, M. A. Cossaboom, drove the car through the country, amid the scenes of his childhood and later life, while Mr. Hoover and I sat on the back seat. As we started out he said to me, "Now tell me about the work we love all around the world, and say what is in your heart." He was a friend of man. E. P. Wise, his former pastor, said of him at the funeral; "It may be said of Mr. Hoover, as it is written on the tomb of Sir Christopher Wren, the architect of St. Paul's Cathedral, 'If you would see my monument, look about you!"

—Stephen J. Corey.

A Statement Concerning the Tibetan Situation

By the Foreign Department of the United Christian Missionary Society

AT THE time of our Wichita Convention in October the United Society was facing very serious necessities in the readjustment of the work, because of reduced receipts. The plan to withdraw the missionaries from Batang, on the Tibetan border, was presented to the convention. This matter was first considered by the executive committee of the United Society; then by the board of managers; then by the survey commission, which reported at Wichita; and finally was voted on by the convention itself. Taking this regrettable step seemed unavoidable. Efficiency in the work, if continued, would require a large increase in the budget for Batang; and in the face of conditions in missionary finance, as well as the movement of the world toward lower economic levels which appears to be in process, it was not reasonable to pursue a course which would involve an increase in expenditure. In fact, it was impossible. This conclusion was not only reached after much heartache, but it was also realized that withdrawal from the field would be fraught with great difficulty both because of the isolation of the work and the responsibilities resting upon us at Batang. It has been the desire of the foreign department and other officers of the United Society to keep the brotherhood informed concerning full developments in the process of withdrawal.

It takes many months for a letter to reach Batang. After the action of the executive committee last August a cable was sent, and following that a letter which set forth in detail the plan for withdrawal from Batang, and the reason. Then after the action of the convention at Wichita another letter was sent. The first letter from the missionaries, after having received the statement from the society, has come. At the time they wrote they had not heard of the action of the survey commission and the convention, confirming the vote of the society. Neither had they heard of the still later developments in our country, and the recent necessity of deferred payments for the missionary work.

Their reaction to withdrawal is what might be expected. They love their work. A number of them have put a long period of service into it, and have made great sacrifices. They are close to the needs of the native people and can see as no one else can the difficulties and dangers of withdrawal. Quite commendably, they strongly desire to remain at their post. They are willing to make great sacrifices personally in order that this may be done. They set forth the problems that they face—problems that were considered by the society here before the decision was reached, but problems which seem to them there almost insurmountable. They speak of the sacrifices which have been made. They tell of the great difficulties of the work and the apparent helplessness of the people without the leadership of the missionaries. They speak of the orphans who are our charge, of the medical service and the numbers in need of healing. They speak of the probable loss of property through looting and destruction, if our missionaries should leave. It is very difficult for them to understand the financial problems in America, and quite naturally the immediate need pressing upon them makes it difficult for them to look into the future and see the problems that further planning and holding of the work involves.

It was stated in the report to the Wichita Convention that although there are many field problems in connection with carrying on the work at Batang, the greater difficulties are those of administration. It might be well to state them again here.

From the beginning the extreme difficulty and unique problems facing work in Tibet have been recognized. The experience of the years has enhanced this realization. Tibet is at the extreme end of the line administratively, and the most precarious, as well as the most costly, work we have from that standpoint. It is far removed from any base, being more than ninety days' journey from the stations in China which are its nearest neighbors in our work. It takes three weeks to travel from here to Shanghai, China, and three months to get from there to Batang. The territory through which our missionaries pass in China to reach the Tibetan work is occupied by more than fifteen other missionary societies. The missionaries at Batang must learn two difficult languages, Tibetan and Chinese; and because of this the first term of six years is largely spent in getting the language. Due to the danger of keeping American children there in adolescence, the families can only serve two terms on the field. Another grave problem lies in the fact that missionaries cannot stay at such an isolated point without a doctor, and it is hazardous to have only one doctor. If he comes on furlough or withdraws because of illness, the other missionaries could not safely stay. The station and work is not big enough for two doctors. The staff is at the lowest possible ebb at Batang now, with the necessity of the doctor's family coming on furlough soon. To stay in the work there would necessitate a large increase in appropriation at once.

The staff would have to be enlarged. A new doctor would have to go to the field immediately. The society, with diminished receipts, is not in a position to do this. Simply holding on in a meager and inefficient way, with the necessity of final withdrawal inevitable, has seemed very unwise. We cannot meet the present and added expense necessary to carry on in Batang without drawing on the brotherhood for larger contributions than can now be made, or taking support from other equally important, less expensive and far more stable fields.

The missionary lines of the United Society, both at home and abroad, were projected and established during days when there was constant progress and increase in giving. The support of Christian work everywhere has decreased during these days of world-wide depression, and the wisdom of trying to hold a distant and precarious outpost like Tibet in these times has naturally been seriously questioned.

Those directing the work have tried to make the readjustment in the most practical and wise way for the future, after taking the whole world into consideration. Besides the serious retrenchments in the homeland, other foreign fields involved besides Tibet are the Philippines, Porto Rico, Jamaica, a part of Japan, and serious limitations in the larger areas of the work. It seems wise to keep intact the great continental fields such as India, China, Japan, South America and Africa, where the work is accessible and well established, and where a number of stations can support each other. To stay on in Tibet would mean the necessity of drawing off in one of these other places.

The early hope of Doctor Shelton and others was to some time enter Lhasa, the Tibetan capital through Batang. However, we know that the preaching of Christ is only possible in those border regions where Chinese or other outside nationalities are in control. The country will likely be closed to evangelistic effort until some outside power forces the country open. Besides this the highway through Batang is not as important as it was in the early days. The main trade route now used runs far to

the north. Another factor is the continued revolutionary condition and the attendant banditry which prevails along the two possible routes into Tibet. From the beginning, when the call came to enter Tibet, both the missionaries and the society have recognized many of these difficulties, but have courageously carried on in spite of them. The problems have increased with the changes of recent years, and now the imperative restriction of the financial situation makes them for the time being insuperable. The work there has not been wasted, and every effort will be made to preserve the results. The stubborn soil has been broken and the seed of the kingdom planted. The whole Christian world has felt the impact of our heroic effort.

Withdrawing from Batang, even though necessary, must not be hastened too fast. It must be done in such a way that the work will suffer the least harm. As much protection as possible must be given to the Christians and orphan children, and if possible protection be given to the property. China is now in a very difficult position because of the warfare with Japan, and the Yangtse River (which is the way out of Tibet) may be an impossible road to travel for some time. It may be necessary for the little group of missionaries at Batang to stay longer than we had thought.

There are certain funds in hand, raised in 1923 in the Shelton Memorial. At the time these funds were raised it was definitely planned to establish a new station. The location was practically decided upon and a group of new workers were being trained to go to the field. About $115,000 was given in the Memorial Gift to send out the new group of seven missionaries, to provide a fund for the opening up of a new station, to provide a new orphanage building, and to establish an endowment of $50,000 for training missionaries for Tibet. Before the missionaries sent out by the Memorial Fund reached the field, we were prohibited both by our own and by the Chinese government from establishing the new station on account of revolutionary conditions. Some of the equipment is still on hand and about $28,000 for the new station is still being held by the society. The interest on the $50,000 Shelton Chair for the College of Missions has been used through the years, since there have been no missionaries in training for Tibet, to train missionaries for other fields. It has seemed that in the preparation of missionaries for foreign service the memory and spirit of Dr. Shelton are being perpetuated in as satisfactory a way as is possible.

The new orphanage building and other properties were provided at Batang according to the original plan. If the interest on all the funds in hand was used for the present emergency in Tibet, it would only yield about $3900. The expenditure for Tibet last year was about $16,000, and this small sum annually is by no means sufficient to carry on the work, even when supplemented by the freely offered sacrifices of the missionaries. This sum is only half the amount expended in 1927. Staff and budget are at the absolute minimum and an increase in both would have to be made immediately even to carry on the work in the most meager way. It has not been thought wise to consume the special funds for temporary work in Tibet and have them dissipated, and in the end face the same necessity of withdrawal. The funds are being kept sacred for some suitable work to Dr. Shelton's memory.

It is difficult for the missionaries in such a distant land to understand the situation here in America and the changes that are going on in the world. On the other hand, those who administer the work here must take time to understand in detail the situation at Batang. It takes many months for these communications to go on. For the missionaries to come out at the present moment, besides the problems faced at Batang, would involve danger and expense. The plan is to proceed to carry out the action taken with the greatest care, and to give the whole question most careful thought, both from the standpoint of the administration of the society here and the missionaries at the front.

Strangers at the Door

(*Continued from page* 12.)

Her mother used to bring them to me. And where did you find time to can all of that jelly?''

''I didn't,'' Sarah Lou confessed. ''The Ladies Aid Society put it up as a gift.'' She looked at the jars. Clear green. Red and merry as the color of the balloons that little boys sail on circus day. Yellow that sparkled like liquid sunshine. They reminded her of colored dreams, caught and bottled in jars.

''I forgot how lovely it was of them to do that. And I didn't remember the pies that Mrs. Bliss sends —Oh, I've been forgetting so many things,'' she said very humbly.

The strikers were coming down the street. There was an undercurrent of happiness to their marching. They were gay now. Unafraid. Happy. They had come to terms. Their wives and children would have food. Lamplight and firelight and heartlight. . . . Mrs. Blosser's words drifted with the music.

''And Robert made the peace between the two factions. Men listened to him because he is a minister. People are happier tonight,'' Sarah Lou was murmuring.

She felt that she must, must see him. Must apologize for not understanding. Then she remembered that he must never know how nearly she had come to going away.

When Robert Brighton came home his eyes were bright and his voice was lilting.

''We're rich, all of us,'' he told the old minister and the old minister's wife, and the girl who hadn't been a minister's wife very long. ''Lawrence left you an income for life, Mrs. Blosser, because your husband did what he should have done. You don't need to go to that Home. And my salary is doubled, Sarah Lou. And we get a new parsonage!''

''A new parsonage!'' All of a sudden the sagging place in the kitchen floor was very dear. ''Would the congregation care very much if we lived here a while longer? I've trained the rosebushes just right around the door, and the daffodils are going to be so thick next spring!''

Bob's eyes were eager. ''You want to stay!''

''Of course I do. If David Lawrence had been true to the ministry think of the rewards he would have been reaping tonight.''

There was a little pause in the room, almost as though the group waited for a voice that would be majestic as the roll of organs, yet soft as summer winds in the trees of Lebanon, as it said triumphant

words, which they knew it could not say to the pilgrim who had lost the road. "Well done, thou good and faithful servant," was not for him.

"Ministers have a chance to do so much," Sarah Lou said in the hushed silence, glancing at the minister who was very old and the minister who was very young. "The rewards are so generous! I'm glad I married one!" Her eyes were shining with the wisdom of the women of Israel who had learned many things as they traveled home to Canaan where there would be walls to shut away the darkness and each family would have its hearth when the wind brought rain. Her tones held the faith of a small child's rhyming prayer, but back of it there was the vow of a woman who had grown up very suddenly and taken her lamp in her hand.

Conference Days Are Here Again!

1932 Young People's Summer Conference Date Schedule

Date	Conference and Location
May 30–June 5	Southwest (Negro) Hawkins, Texas
	East Texas Palestine, Texas
June 6-12	Alabama Elmore, Alabama
	No-We-Mo Camp Marvin Hilyard St. Joseph, Missouri
	Panhandle (Oklahoma) Optima, Oklahoma
	South Idaho Nampa, Idaho
	Sunflower High School Emporia, Kansas
June 13-19	Ceta Canyon Amarillo, Texas
	Egyptian Carbondale, Illinois
	Midwest (Negro) Kansas City, Kansas
	North Carolina Flat Rock, N. C.
	Northwestern Spokane, Washington
	Sunflower Older Y. P. Topeka, Kansas
	T. C. U. Fort Worth, Texas
June 20-26	Central Western Columbia, Missouri
	Chesapeake Area Lynchburg, Virginia
	Florida Daytona Beach, Florida
	Hiram Older Y. P. Hiram, Ohio
	S. Calif. Older Y. P. Idyllwild Pines, Calif.
	Tennessee Ovoca, Tennessee
	Tipi-Wakan Spring Park, Minn.
	West Kentucky Kuttawa Springs, Ky.
June 27–July 3	Bethany Older Y. P. Bethany, West Virginia
	Center Point Center Point, Texas
	Central (Negro) Lincoln Ridge, Ky.
	Eureka Older Y. P. Eureka, Illinois
	Hiram Preparatory Hiram, Ohio
	Mississippi Jackson, Mississippi
	Southern Calif. H. S. Idyllwild Pines, Calif.
July 4-10	Bethany High School Bethany, West Virginia
	Eureka High School Eureka, Illinois
	Georgia Emory Junior College Oxford, Georgia
	Kentucky Older Y. P. Crestwood, Kentucky
	Lakeside Lakeside, Ohio
	North California (First) Lake Alpine, California
	Oregon Turner, Oregon
	Southeast Oklahoma Camp Chapman Dougherty, Oklahoma
July 11-17	Kentucky High School Crestwood, Kentucky
	Cotner Lincoln, Nebraska
July 13-20	Arkansas Petit Jean, Arkansas
July 18-24	New England Lake Winnipesaukee, New Hampshire
	Ozark Hollister, Missouri
	Piedmont—Chesapeake Area (Negro) Piedmont Christian Inst. Martinsville, Virginia
July 24-31	Michigan—Crystal Beach Frankfort, Michigan
July 25-31	East Kentucky Hazel Green, Kentucky
	Sandia Albuquerque, N. M.
	Sunflower Southwestern Camp Carlisle, Kansas
July 25–Aug. 5	Phillips Older Y. P. Phillips University Enid, Oklahoma
August 1-7	South Dakota—Y Camp Lake Kampeska Watertown, S. Dakota
August 2-9	Grand Mesa Clifton, Colorado
August 8-14	Culver-Stockton Canton, Missouri
	Eastern Keuka Park, New York
	Phillips High School Enid, Oklahoma
	Rocky Mountain Loveland, Colorado
August 15-21	Indiana High School Bethany Park Brooklyn, Indiana
	Iowa Des Moines, Iowa
August 16-23	West Washington Seabeck, Washington
August 22-28	Indiana Older Y. P. Bethany Park Brooklyn, Indiana
	Wilmington Wilmington, Ohio
Aug. 29-Sept. 4	Northern Calif. (Second) Lake Alpine, California

There will be five conferences held in Canada and one each in Porto Rico and China.

Ski Club of the Yonezawa Sunday School under the direction of S. Tanaka, before his going to Akita District

Hope for Akita's Rural Thousands

By K. C. HENDRICKS

WE ARE feeling our way toward a definite rural work policy, and the joint Akita-Fukushima District Conference, in September, 1931, specifically requested that the various churches pay increasing attention to the needs of the rural peoples surrounding them. The following workers in Akita District are engaged to some extent in rural evangelism: Pastors T. Sato, T. Shirai, S. Tanaka, Y. Shionoya, S. Omi and K. C. Hendricks.

T. Sato is pastor of our "baby" church at Kakunodate, but he does not spend all of his time caring for the "baby." Although originally a city boy, nephew of a man who was one of the prominent physicians of Tokyo, young Sato has taken a real interest in his rural parish and travels widely on his faithful bicycle out among the surrounding villages, discussing their problems with the farmers, holding meetings at schoolhouses and homes, distributing gospel tracts, etc. He holds meetings in at least four different communities, regularly.

Concrete accomplishments in this new field are not yet so apparent, but a mighty leaven has been set to work, and many young men are showing keen interest in Christianity as the only hope for their economic and spiritual distress. One man, a highly respected member of his village, and manager of the Farmer's Cooperative Store there has, at times, walked many miles through the snow to attend church meetings at Kakunodate. He declares that he has found in Christianity just the thing that his villagers need to give them a new grip on life.

Pastor T. Shirai, at Tsuruoka, the next largest to Akita City in our Akita field, has been there many years and is a beloved and honored citizen of his community. This church is soon to build a new house of worship and training. It has raised its share of the cost, as required by mission regulations, thus showing its determined spirit. The Tsuruoka region is a rich one agriculturally, growing rice second to none in Japan, and fruit of fine flavor. Pastor Shirai is well known among the farmers around Tsuruoka for his genuine interest in them and their life. He is one pastor, at least, who has not taken to "foreign clothes," and it is easier for the villagers to feel that he is one with them.

Among the concrete accomplishments of Pastor's Shirai's helpful ministry at Tsuruoka has been: The founding of a school for the blind; the organizing of a rice-marketing association, and also of a consumers cooperative at which both townsmen and people from the villages can get needed articles at low prices. A fine Christian man is manager of this latter organization. They have built their own building recently, and the monthly sales have mounted, in less than a year, to about a thousand yen.

Y. Shionoya and family, Akita, Japan

Pastor S. Tanaka has had long experience in country evangelism. His chief forte is the use of tracts and other literature, and the out-of-door, wayside preaching method. He is a good worker among young people. He has only recently come to Akita District, to the Honjo Church, twenty-five miles south of Akita, from Yonezawa, in Fukushima District. While at Yonezawa he had a successful "ski" club among the Sunday school pupils and teachers. He is planning on utilizing the skis for evangelistic travel in the mountains east of Honjo.

Among the forward steps taken in this region, since the beginning of Mr. Tanaka's work are: The opening of the doors of the public school in an important town called Yashima to Christian meetings. This was largely through the good offices of a local doctor known to Mr. Tanaka from years back; preparations for a short-term course for farmers to be held at the Honjo Church, specializing in Bible study, and in courses helpful to agricultural people, using the services of friendly specialists from nearby schools, including an agricultural school.

Pastor Y. Shionoya, even though very busy as leader of the institutional work in Akita City, nevertheless finds time to go out into the country places now and then, speaking to gatherings of young men, or delivering temperance addresses at country schoolhouses. He feels that while economic and other practical forms of aid are indeed needed by the poverty-stricken farmers, their fundamental need is for a clear-cut and understandable message of the gospel of God, as seen in Jesus' life and love. Mr. Shionoya is an able writer,

also, and has, at the request of the largest newspaper of Akita, supplied Christian copy for their columns. This paper reaches the most intelligent farmers of our district, and thus has resulted in good seed-sowing among them, even where time and strength had not permitted a personal visit.

Pastor Omi, although rather weak in body, has with the young men of the church at Shinjo, a town on the way to Fukushima, at times visited smaller places nearby, holding good meetings. Mr. Omi is an ardent student of the Bible, and much of his good influence is through the quiet teaching of this Book. Mr. Omi is having the pleasure and honor of sending from his Shinjo Church to the Bible College at Tokyo a very choice young man, at the opening of the new term. This is the best kind of fruitage.

Note: Mr. Hendricks has been in Akita City for the past two years only, having come from Fukushima. Considerable of his time goes to the rural work, although Bible classes and preaching in the Akita and Tsuchizaki churches, respectively, is very different from rural work. He is in touch with the work of all of the men mentioned above, visiting all of these places as time and strength afford.

Mr. Hendricks continues the extensive use of literature in evangelism, so well begun by the indefatigable C. F. McCall. On almost every trip a good assortment of Bibles, hymnals, and general Christian books and tracts is taken. Most of the literature is sold, and thus more highly appreciated, and hence read by the recipients.

The evangelistic method known as Newspaper and Correspondence Evangelism was brought by Mr. Hendricks to Akita from his experience with it in Fukushima, and it has been found to be a most valuable agency in the evangelistic work of the Akita District. From the beginning every pastor in the Akita Prefecture, including the Methodist and Reformed Church pastors, as well as our own, has responded to the invitation to be a member of this new association. The inquirers are introduced to the pastors of the nearest churches, and already such a method has resulted in invitations coming to pastors from villages here and there for Christian meetings in those villages. The number of inquirers has mounted up to more than three hundred already, and this is only a beginning. The possibilities are immense, but funds will be needed more and more for this work. This is one field in which the American Church can profitably subsidize the Japanese Church, without harm, for many years to come. The local church cannot do much financially for this work, but gladly helps in the care of the villagers whom it reaches through the newspapers and correspondence.

Rural People's Gospel Institute held in Akita, Japan, February 9-14. In the front row are the pastors, woman evangelists and K. C. Hendricks and Miss Martha Gibson. In the rear are the pupils, with the exception of the lady at the extreme left in center row and the young man, third from the right in the same row who is office secretary of the Akita New Life Association which sponsored the Institute.

An "At Home" in Bilaspur

RECENTLY we had an "At Home" in our bungalow. We invited all the women we teach, Hindus, Mohammedans and Christians. Of course hundreds were invited but we knew that a lot of them would not be able to come. However fifty came, and the room was filled to overflowing. I dressed in a sari to receive them. They were very much interested in this, especially as it was the sari my Bible women had given me at Christmas time. I asked one woman if she had come in a tonga. She said, "No, if you can walk or come on a cycle to see me, I ought to walk to see you." Of course I know she could not do this if she kept strict purdah. The last time I was at her house she was doing "puja" to her little brass gods. She sprinkled water over them, then up over her own head, then flower petals over them, more water and so on through the ceremony.

Soon a tonga did come and we saw the women taking down the sheets which were hung from the top of all four sides, so that no one might see their faces on the way. When all were gathered, and as we sat on the floor together, I played the victrola for them. They played the Indian drum and sang and one of the Bible women gave a talk to mothers about the care of children. I offered them cloves and other Indian spices and the last thing of all was to see the bungalow.

The next day in the hospital a woman upon whim. Dr. Nichoson had just performed a major operation, took my hand in hers and said, "When I get well you will have another meeting like that and call me, won't you?"

ETHEL SHREVE.

Bilaspur, India.

Holding An Evangelistic Institute

MR. HAVENS and I have just returned from an itineration to Bofiji, one of our out-stations for the teacher and evangelistic institute which we hold every six months. Every morning after "setting-up" exercises, from six to eight o'clock Mr. Havens held an evangelistic school, while I conducted examinations of the colony schoolboys to see what progress they have made and to outline the work for the coming six months.

The climax was reached on Sunday when the candidates brought in by the teachers from the remote villages, were baptized.

It was interesting to see how the church elders managed the baptizing of so many. They had five to do the baptizing. The candidates were lined up in rows of five each. The colony boys had cleared a path to the river down which we all marched, singing hymns. After the crowd was in order along the river bank, other elders led the candidates to the water to the waiting pastors, and after the sacred commitment, five were baptized at one time. As they returned to the bank, five more were taking their places. It was all so orderly and impressively done. Such scenes are not to be forgotten.

At the Sunday school just following the baptism, we had 775 in attendance by actual count, and throngs more for the church and communion service just after that. Mark Njoji estimated over a thousand and this is just one of eight large divisions of our Bolenge work, not to mention that of the other five stations.

MARY SUE HAVENS.

Bolenge, Africa.

"Chinese Great Gift Givers"

By GRACE CORPRON

ANOTHER Christmas has come and gone in Luchowfu and it seems as though each year it means more. With the flood and famine refugees all about us our whole Christian community was more conscious of the privilege we have of sharing our joy and our plenty with our less fortunate neighbors. Through the inspiration of one of our young ministers our Christmas Sunday service was one of giving White Gifts. About eight of the older members of the church put on a playlet in which they dramatized several scenes woven about the verse—"I was hungry and ye fed me, naked and ye clothed me, thirsty and ye gave me to drink, etc."

The acting was good and a large audience kept very quiet while it was in progress. It was the first time in the history of the Luchowfu church that men and women appeared together in such a play. At the close of the service a large basket of gifts and a tray full of money were contributed. The Chinese are great gift givers and they respond readily.

Our Christmas week was full. It began the Sunday before with a fine Sunday school program given in the afternoon. On Wednesday night our hospital nurses tried to give a big public program but it had to be mostly given up because so many street loafers and soldiers crowded in that no one could see. On Thursday night the Girls' School had much the same experience, only they waited until nine o'clock when most of the loafers had given up and gone home. Then they gave a private performance. This was not an anti-Christian demonstration at all, only curiosity and a great craving for entertainment. Luchowfu has absolutely no organized amusements of any kind.

Thursday morning our schoolgirls came carolling about 4:00 a.m. It was a beautiful warm night with a full moon and they did look and sound like angels as they came down our walk with their lighted candles. We invited them in and they were interested to see the Christmas tree, filled stockings and children's toys all ready, and they all sampled some Christmas candy. Shortly after our girl nurses came singing too, and were also thrilled over the kiddies' stockings.

At daylight Sonnie was up and downstairs before his sleepy parents hardly realized it. He came prancing back with his big new drum and I had a great time to get him to stand still long enough to put his clothes on. With two kiddies big enough to enjoy their gifts we had a real family celebration, the best one in five years. Then at ten o'clock came Christmas chapel in the hospital wards, at which our schoolgirls sang and Mrs. Goulter talked. Later a very realistic Santa Claus distributed packages of candy to all the patients and servants.

Our Baby Clinic is proving very popular. We have over sixty babies registered now. Our average weekly attendance is about twenty-five. The mothers do so appreciate a warm place in which to bathe their babies. Over half of them have skin conditions that very much need the service of our doctor and nurses. Scabies is the commonest disease. It is so contagious and hard to clear up for they reinfect each other and their heavy padded garments cannot be washed. I am amazed at the amount of clothes they wear. One little girl three years old weighed twenty-three pounds. She wore five layers of padded clothes. I weighed them and found they weighed five pounds. When she had them all on she was as round as a barrel and could not play or run. If she fell down she could not get up. Can you imagine carrying around clothes that weigh one-fourth as much as your body? After some persuasion the mother consented to take off one coat. We are trying hard to teach the mothers to use knitted woolen garments for one inside layer and do away with several of the heavy padded garments. One little mother named Wen brings three kiddies every week. It takes half an hour to bathe and dress each one and by the time three o'clock comes she is so tired she sits down in the guest room and rests a while. Mothers are the same in any country. They all try to do the best they can for their children and appreciate every opportunity. The baby scale is now proving very popular. At first they were afraid and cried when they were brought to my corner. I passed out cookies to the babies and explained our reasons for weighing to the mothers. Now there are many of them asking, "How much did my baby gain this week?" It keeps me busy keeping track of the records and learning to read the names.

We have taken in a new baby boy at the hospital. We call him our little bandit. Communist soldiers who are really bandits are very bad in the districts west of here. They raided a village and drove out a family consisting of a mother and three children, to seek their living as beggars. After many months of wandering they landed outside Luchowfu at the village home of Mrs. Chen, one of our Bible women. Her oldest brother, a widower, wanted a wife so he bought the oldest child of this beggar woman, a young girl about seventeen. He paid three hundred dollars for her and thus the beggar mother had money enough to set up a home and feed her other children. Shortly after this a baby boy was born to this young girl, the son of one of the bandit soldiers. She became very ill and they were brought to the hospital. The fifteen-day-old baby was hungry. He had been living on sugar water and rice gruel. I fixed him a bottle of warm cow's milk and he took it right away. Three days later the little mother died. We hope to find a good Christian home for the baby. Boys are usually easier to place than girls.

Small Fibby (whose story appeared in WORLD CALL several months ago) came to our Baby Clinic last week. He has been in his new home just a year now and has made wonderful progress. He weighs over twenty-five pounds and has big fat cheeks and arms and legs. He walks nicely and is beginning to talk. His adopted mother is devoted to him and seems to spend all her time caring for him.

Little Mei Du, the twin, is a year old. She is just walking for the first time this week. I am having a birthday party for her and inviting all the nurses to supper.

China is in the midst of a turnover in her government and we do not know how much it will affect us.

A Mohammedan Wedding

RECENTLY a Mohammedan money lender came to invite us to attend the wedding of his daughter and to be present at the wedding dinner the next morning after the marriage.

I know the Mohammedan family, as we do evangelistic work in the home. The bride is about nineteen years old. Some months ago I heard that the father was having trouble arranging a suitable marriage as all the men to whom he would like to marry her wanted literate wives. The groom is a sub-inspector of police in another city.

The bride did not appear at all at her wedding, as the women of the family observe purdah. Part of the ceremony was performed by proxy. We went in to see the bride and found her and the women sitting talking in the kitchen. We heard a little and understood less of the ceremony. A Mohammedan priest officiated. We were told that the dowery was Rs. 2500 (about $800). Cocoanuts and garlands were distributed to the guests.

The next day at dinner we saw the groom's face for the first time. We missionaries sat on the floor, after removing our shoes, and ate with our fingers, Indian style. We were told that 1,000 people had been invited to the dinner. When we left the groom still sat, refusing to eat until his father-in-law would promise to give him a motorcycle! Later we learned that the promise was not given.

ANN MULLIN.

Damoh, India.

Damoh Takes More Steps in Advance

By RAY E. RICE

Boy Scout group dining in camp

SOME of our old boys are returning to Damoh to visit the boarding school from time to time. They act just like boys who go back to the farm of their boyhood days. They want to see the old well, the water of which satisfies the thirst and is known as the best. When they go to the farm, they recall the days of grubbing and improving which they spent under the Indian sun. All of them say that things have changed and they all vote that the changes have been for the better.

One of them asked where the red cows came from. The white cows and the white oxen with the high humps on their shoulders were all that they knew at Damoh. But now they see a huge, brown Montgomery bull among the herd and they see a number of romping calves which have taken on the color of their father. Then someone asks why we have introduced the color. They are surprised to learn that the cross-breed gives three or four times as much milk as the Malva cow.

Many of our boys have now built their own homes and are sending their children to their village schools. Some of our old boys are sending their boys back to Damoh. About the homes of most of our boys, one will see a flock of chickens. As our old boys come back, they want to see the white Leghorns of Damoh. They are surprised to learn that the Utility White Leghorn does not follow the natural bent of mother hens. She lays the eggs but expects some other hen to sit on them for twenty-one days. Then comes the surprise when you tell them that these hens lay an unbelievable number of eggs in one year. We weighed some of the eggs and our poultry enthusiasts were surprised to see that some weighed two and one-fourth and two and one-half ounces while the average weighed two ounces each. We have been at this project for just a little over one year and our boys are greatly interested in the laying feats of the feathered family. We have one boy who dreams about the hens. He feels that he has gone far enough in school and now wants to live among the chickens. Well, he may do better at this work than at some other after he is through school.

Last summer was a hot one, but our one hundred boys who were here during the hot weather, set themselves to the tasks of digging a well, building a cottage, cleaning the roads and repairing the buildings for the rainy season. The planning, the drawing, the measuring, the buying of materials, and then the actual work of building the Vocational Cottage was the most important event of the summer. And when it was completed for the opening of school in July, a family of nine boys entered it just as a village family might have moved in from another village. We selected the boys for that first group. Some were of the workshop, some of the tailoring shop, and some were of the garden and farm boys. They set to work to make a flower garden. At the end of the month the yard appeared as if it had been cultivated for months. And now a new group enters the cottage each month. The boys think that the home-cooked food is better than that of the boarding boys. They have their own poultry run and care for their own fowls. Yesterday they were rewarded with four eggs. We have given them a good cock but the hens are ordinary ones of the village.

Scoutmasters of Damoh, India

Our visitors are always interested in our playgrounds and play apparatus. Since the older boys left, basket ball, baseball and volley ball have been added to the list of major games. Leapfrog poles, parallel bars, horizontal bars, ladders and swing give the boys something to do. Those who are most enthusiastic about getting strong get out early in the mornings and take some exercise. During this year, we divided the boys into groups for group competition. A shield was given to the group which won the highest number of marks up to the Christmas time. Last autumn our boys won the football cup for Damoh and also the hockey shield. It was a big event for all of the Damoh District teams took part in it. They played three games with the last team but finally took the prize from them.

The boys who left this school before 1916 did not know anything of scouting. We had no scoutmasters. Now we have nine. We started with one troop. I was the scoutmaster and an older boy was my assistant. Now we have six troops of scouts and three packs of wolf cubs. Most

of the leaders have had some training. Practically every boy in our boarding school and most of the boys of the day school are now lined up with the scouts. We had a big show on December 12. It was Darbar Day. About 500 of the gentry and students of Damoh came to see our boys perform.

We have had some good reports of our boys who have taken their industrial training here. Just now we are sending out some boys who have been learning tailoring. Of course the tailoring class had always made and mended clothing and blankets, but now we have a regular course of instruction. The house mother and the tailor master guide the boys in their work and our boys are able to go out from here to make a living. Even though a fight is being waged on foreign cloth, homespun cloth must be sewed into clothes and tailoring will be a popular trade, increasingly so as more people wear European clothing. The tailors all know that they would starve if all of the population dressed like Mr. Gandhi.

The first assistant scoutmaster is now the head of our workshop. He is the boy who was brought to Damoh by his mother in the terrible famine days. The mother was in search of her two boys who had left home and it was a three-hundred-mile trek which led her to the gates of this school. Now Dhanwan is married and has three children. He is the secretary of the church board, a Sunday school teacher, chairman of the men's prayer meeting committee and directs the carpentry in our school. The boys know that he is pure steel. He is a good hockey player and is good at all games. As a scoutmaster he has few equals. His integrity and character make him a man of real value to us here. As Damoh faces a larger program it hopes to turn out more such boys who will take their places in the Christian leadership of this land.

"The Least of These"

YOU already know of the work which is being done for the children of the destitute flood refugees here in Wuhu under the direction of the Christian Council of Churches, of which Pastor Cheo Hsiao-Chen is chairman.

Everything is absolutely free to the children. The funds which we have in hand will carry it through three months, but we all want to carry it a little longer until it is time for the families to take these children back to their farms in the spring.

Besides two meals a day and books, slates and pencils, each child has been given a new padded coat and trousers which were donated by a local firm. And two tailors came to measure the children for a long dark blue wash coat each to go on top of the padded garments to keep them clean.

We have had a barber come to give them all a hair cut, and two weeks ago we gave them all a bath. The boys we sent to the public bathhouses with some of the Christian men to look after them. The girls and some of the smallest boys we gave baths at our Shelter—made charcoal fire, brought in tubs and had some of the Christian women help. Then practically every day we put on chilblain salve and itch salve and treat abscesses, eye and skin troubles. They have all been "shot" against typhoid, and next week they will be vaccinated against smallpox.

At the close of the first month we had a united gathering of the 350 urchins from each of the six Shelters conducted by the Wuhu churches. It was an amazing sight to see what had been accomplished in only a month's time. The committee, on which Pastor Cheo and I are both members, has made plans for a second union gathering of all the youngsters at the close of the second month. We are busy now on the program. Each Shelter will put on an indoor pageant of not longer than ten minutes, and then there will be a number of out-door competitive games and sports, followed by an early supper for them all together, in time for the children from each Shelter to reach home before dark. When we marched our eighty youngsters through the streets to the first united gathering, led with our Chinese flag and our Shelter flag, it caused somewhat of a sensation along the way.

Our purpose is to give these destitute little urchins a taste of the abundant life during the three months that we have them under our care, and we are hoping that the funds will be increased so that we can extend the time longer. In the meantime we are experiencing a deep joy in this Christian service. We who are responsible for managing this work as well as the youngsters under our care are very grateful to the Chinese and Foreign Famine Relief Commission and other organizations and individuals including local Christians who have made it financially possible to do this work. No mission funds are used. This work has brought out fine unselfish service on the part of our church members, and the city authorities express appreciation, while frequent publicity is given to the work by the local paper.

CAMMIE GRAY.

Wuhu, China.

At Journey's End

WELL, here we are in Wema and very glad to be here. Such a welcome as we received! The mission steamer, "The Oregon," has just received some much needed repairs and made such good speed that we arrived a day ahead of time, and therefore quite unexpectedly, but that did not prevent a great crowd of natives from being down at the beach—they had recognized the whistle of "The Oregon" miles away. And the missionaries were more than glad to have reenforcements. One of them came coasting down the hill to the river on her bicycle and not coming fast enough jumped off and ran! It is quite satisfying to arrive at a place where you are not only welcome but actually needed.

And what is even more satisfying is the knowledge that we come with a gospel of that Jesus who is adequate to meet the need. Wema is our newest station, being only six years old, but already much evidence can be seen of that need being met. Not only is this the newest station but it is also the most primitive. It is practically typical "back-country" in its life and customs, that is, in the small villages surrounding the mission proper. We have been so busy unpacking and straightening out the house—made of galvanized iron with a palm thatch roof—that we have not had much time to see the village life.

Our staff here consists of Mr. and Mrs. Percy D. Snipes with their two small children, Miss Goldie Alumbaugh, the nurse, and Miss Myrle Ward. There is a government man and his wife here and that is all. A white man comes once a month to check up on the native clerks in the branches of some large stores. The nearest doctor is a State doctor, about two days' journey overland. We have a mission station on either side of us, each about two days' journey.

DR. C. H. HORTON.

Wema, Africa.

The Leaven Working

ONE inspiring phenomenon, of late, has been the spontaneous generation of groups of young people in out-of-the-way places as Bible study or "New life" groups. Some of these are born of the influence of some young person who has attended a church somewhere else and feels the desire to keep the spark of interest alive. Some are the results of the newspaper evangelism or dissemination of literature, by the Akita Shin Sei Kwai (New Life Association). Several of these groups have sought the visitation and leading of pastors or missionary. Such spontaneous seeking in many unexpected quarters fills us with unspeakable joy and hope. The leaven is powerfully at work.

A new graduate from our Bible College in Tokyo has been appointed to Akita District as pastor of the church at Sakata. He is a vigorous young man, of varied talents, and the work at Sakata and vicinity will be greatly strengthened. Pastor Shirai, of Tsuruoka has been visiting Sakata Church during its pastorless period, and has recently baptized two fine earnest young people there.

K. C. HENDRICKS.

Akita, Japan.

A Children's Day Worship Service

By HAZEL HARKER

Clear your platform and arrange small chairs in two U-shaped lines from the front left to the back and down to front right. For the offering use a large box covered with white and lettered in gold, "The Lord's Treasury." This service is for the entire school, with the Beginner, Primary or Junior children presenting the dramatization.

Organ Prelude.

Processional.—Primary children enter followed by the Beginners. Remain standing till after the Invocation.

Invocation.—By the pastor.

Song.—"God Is In His Holy Temple." Primary and Beginner Departments.

Beginners' Department Superintendent.—Why are we so happy today, children?

George, a Beginner.—It's Children's Day.

Beginners' Department Superintendent.—And what do we think about on Children's Day that makes us happy?

Mary, a Beginner.—About Jesus loving us.

Beginners' Department Superintendent.—What did Jesus say that makes us think he loved children?

Beginners.—"Let the little ones come unto me for of such is the Kingdom of Heaven."

Beginners' Department Superintendent.—Does Jesus love any children besides us?

Joe, a Beginner.—Sure! He loves all the children everywhere.

Beginners' Department Superintendent.—I've heard the Primary Department sing about that. Shall we ask them to sing for us, "Jesus Loves the Children of the World"?

Song.—"Jesus Loves the Children of the World." Primary Department.

Beginners' Department Superintendent.—We thank them for the song, don't we? But how do the children all around the world know Jesus loves them?

Harry, a Beginner.—We help to tell them.

Ruth, a Beginner.—You mean our missionary tells them, I guess.

Joe, a Beginner.—I'd like to tell them.

Beginners' Department Superintendent.—Would you all like to sing the Whisper Song? Suppose we do.

Song.—"A Love Message." Beginners.

Marian, a Primary child.—I know something else about Children's Day. It's the day we bring our mite boxes with the nickels and dimes and pennies we've saved to help Miss Smith tell the children about Jesus.

George, a Beginner.—We do that, too.

Mary, a Beginner.—But I'd like to see the children in other countries.

Beginners' Department Superintendent.—So would I and I think the Primary Department has a surprise for us.

Primary Department Superintendent.—Our boys and girls have been having stories about the boys and girls of other countries and some of them are ready this morning to pretend that they have come from the lands across the ocean to visit us. Shall we call them in?

Beginners' Department Superintendent.—I think we would all like to have them, wouldn't we? Suppose we leave these chairs for them and go down in front where we can see them better.

Jimmie.—Let's sing, "Jesus, Friend of Little Children" for them.

Beginners' Department Superintendent.—That's a good idea and then we will change seats.

Song.—"Jesus, Friend of Little Children." Beginners. (After which they leave the platform, taking the front seats reserved for them.)

Primary Department Superintendent.—What would you like to sing to welcome these children from other lands?

Robert.—I think "God's Children Live In Many Lands" would be a good one.

Primary Department Superintendent.—Don't you all think that is a good choice? Suppose we stand to sing it while Robert goes to invite them to come in.

Song.—"God's Children Live In Many Lands." Primary Department. (During the song the boys and girls representing children from India, China, South America, Japan, and the Philippines, and Africa if you can use Negro children, enter and are shown to the inner chairs by Robert.) They may be costumed or carry homemade paper flags of their country or wear the printed name.

Primary Department Superintendent.—Grace, would you like to tell our guests why we have invited them today?

Grace.—(Standing at the extreme front, right, of Primary children.) This is Children's Day and we have been talking about telling all the children of the world that Jesus loves them. Some of us said we wished we could see the children from other countries. We are glad you have come. Can you sing for us, or something?

One of Chinese Group.—We are glad you help to send the story of Jesus to China. We will sing you our favorite song.

Song.—"Jesus Loves Me." Chinese group.

Ie-su ai-o o-chen chi
Ching shan shohko tchoh ru chi;
Yen lai hai erh shu Ie-su,
Hai ton ruan ro ta ban fu.
Chu Ie-su ai-o, Chu Ie-su ai-o,
Chu Ie-su ai-o, Shen ching i kao yu.

One from the Philippines.—We sing that song, too, but we like this one better.

Song.—"Jesus Loves the Children of the World." Group from the Philippines.

Aug lahat ng m-ga bata,
Ini-ibig ni Yesu,
Kayumangi, madilau, ma-i-timiat maputi,
Aug lahat sa kanya ay mahal.

One of the South American Group.—We sing those songs and many more. Would you like to hear the verse about Jesus and the children?

South American Group (In unison).—"Dejad a los niños, y no los impedáis de venir a mí; porque de los tales es el reino de los cielos."

One of the Japanese Group.—In the Sunday schools of Japan you will hear all these songs and verses. We will sing for you, "Jesus, Friend of Little Children."

Song.—"Jesus, Friend of Little Children." Japanese group.

Ko-do-mo no to-me na-ru,
Ye-su Ki-mi-yo;
Mi-chi-bi-ki ta-ma he-ya,
Wa-re-wo. A-men.

One of the India Group.—Boys and girls in India have a very hard and uninteresting life. But your missionaries have made some of us happy and we love Sunday school. We will sing our favorite song, too.

Song.—"Jesus Loves Me." India group.

Yesu mujh ko karta piyar,
Baibal deti samarchar,
Larkon ka wah mitra hai,
Mera bhi wah satki hai.
Piyar karta mujhko, Piyar karta mujhko,
Piyar karta mujhko, Main janta Baibalse.

Sunday School Superintendent—

I wish we had time for many more songs and verses. But there is one thing I want to tell you just now. There are many boys and girls in every one of the countries from which we have heard and other countries, too, that have never yet heard that Jesus loves them. And what is even more sad, some of the missionaries whom we have sent out to these countries cannot stay unless we all bring in larger gifts for "The Lord's Treasury." I am sure you do not want a single missionary to come home, do you? I will put this gift box here at the front (putting it up on the front of the platform) and I think every boy and girl and man and woman in the church will want to bring their gift and put it into "The Lord's Treasury." I think we should let the Beginners come first and then each department may follow. And I think we will all want to sing "I Love to Tell the Story" as we bring our offering.

Hymn.—"I Love to Tell the Story." All.

Prayer of Dedication and Benediction.

Last Lap of the College Year

ON MARCH 1, Miss Genevieve Brown, who has been associated with the Department of Endowments for more than eight years, resigned her position with the board to take up her new duties as assistant to the pastor of the National City Christian Church in Washington, D. C. Miss Brown has been director of Publicity and Personnel and is widely and favorably known throughout the brotherhood.

On February 1, Max Critchfield, who has been treasurer of the Board of Education in recent years and has been associated with the Department of Endowments for more than eight years, resigned his position with the board to take a position with an insurance company in Indianapolis, Indiana. Mr. Critchfield is appreciated by our colleges because of the services which he has rendered them in matters of finance and accounting.

Dr. J. C. Todd recently attended a meeting of the University Committee of the Council of Church Boards of Education in New York and while there also was present at a meeting of the Council which included representatives of all the church boards of education and which had to do with the program and work of the Council of Church Boards of Education in the future.

Dr. H. O. Pritchard has recently been elected a member of the executive committee of the Council of Church Boards of Education, and also a member of the executive committee of the Liberal Arts College Movement in America. There is a Committee of Fifteen of which Dr. Pritchard is also a member which directs the affairs of the Liberal Arts College Movement. The executive committee consists of Dr. Harry M. Gage of Coe College, chairman; Dr. Ross Tulloss, Wittenberg College, Springfield, Ohio; Dr. Irving Maurer, Beloit College, Beloit, Wisconsin; Dr. Albert C. Fox, John Carroll University, Cleveland, Ohio; and Dr. H. O. Pritchard.

During the recent annual meeting of the Board of Education, a meeting of the Cotner Alumni present in Indianapolis was held in the home of Mr. and Mrs. Bert Wilson. Fifteen persons were present who either are former students or graduates of Cotner College. The Cotner Club was organized with the following officers: Bert Wilson, president, H. C. Armstrong, vice-president, and Mrs. Barton Johnson, secretary.

Churches Destroyed by Fire

Two of the educational institutions affiliated with the Board of Education have recently suffered severe losses by fire. The church at Eureka, Illinois, which has served the college as well as the community through the years, and the great church at Champaign, Illinois, which also served as the headquarters of the Illinois Disciples Foundation, were both destroyed by fire on the same day. Despite their losses both communities have appointed committees and are laying plans for rebuilding in the near future. The loss at Champaign was especially tragic in that it not only destroyed the church property, but also the pastor's study in which was the accumulation of his lifetime, together with all the records of both the church and the Illinois Disciples Foundation.

At Champaign the business men of the city, the faculty of the university, all the religious bodies about the university have appointed separate committees from their groups irrespective of church affiliations and are raising funds to supplement the funds which the church itself can provide. This is considered by all who know the situation as a personal tribute to Dr. S. E. Fisher who has labored for twenty-five years so faithfully in that community as pastor of the great University Place Christian Church.

ATLANTIC CHRISTIAN COLLEGE

The college Glee Club is giving programs this spring at a number of churches which are within easy reach by automobile. The programs consist of talks by representative students, vocal solos, quartets and choirs.

During March and April a number of banquets were held for senior high school students. These banquets were as centrally placed as possible with an effort to reach the greatest number of high school groups within a given county. An effort is being made to enroll 250 students of college rank next September.

Atlantic Christian College is the outgrowth of Kinsey Seminary which was located at Wilson, of which Joseph Kinsey was the founder and for many years the principal. His daughter, Elizabeth, who graduated from Atlantic Christian College in the class of 1916 recently passed into the great beyond. Her life was beautiful in its simplicity and unselfishness toward others.

BETHANY COLLEGE

Attempt is being made to endow certain lecture courses at Bethany College which will give the students the benefit of the advice of specialists in science, literature, art, history, government and religion. This proposal is being promoted by a committee under the chairmanship of Dr. Weimer, professor of Biology. The appeal is being made to the alumni to endow such lectureships. The first one to respond is the well-known son of Bethany, Dr. George M. Sutton, who has established the G. M. Sutton lectureship in Natural History. Helen T. McMillin ('07) as a memorial to her husband has established the Francis C. McMillin Lectureship in English Literature. A Lectureship in Government has been established by an anonymous donor.

The results of a vocational and avocational survey made by Forrest H. Kirkpatrick, executive secretary to the president, show an increase in the number of students who are interested in Journalism either as a life work or as a hobby. This year for the first time Bethany offered a practical course in Journalism to her students.

Bethany debaters scored a triumph at the debate tournament held at Baldwin-Wallace College at Berea, Ohio, by tying for second place against a field of forty-two debating teams. Akron University took first place, with Bethany and Bowling Green tying for second place. Irving Lunger and James Lenhart represented Bethany in this tournament.

BUTLER UNIVERSITY

A new publication has been inaugurated at Butler University to be known as *The Butler University News Bulletin.* This bulletin "will be a monthly publication covering the major events of the campus and dedicated to the promotion of the name of Butler University and her many worth-while activities. Distribution will be free to all alumni, patrons and friends who are interested in the welfare of the university."

Dean Frederick D. Kershner, of the College of Religion, was recently honored by the American Society of Church History at its annual session in Chicago when he was appointed to two important committees for the coming year. Dean Kershner was elected to represent Indiana on the research committee of the organization and also was named for the program committee. Dean Kershner was elected to membership in the American Society of Church History last year in recognition of his work in the field which the association represents.

Butler University has recently received thirty-six new plants sent by the United States government from Japan, China and Korea. The Japanese flowering cherry trees and the shrubs from China are valuable, since the war between the two countries has made it difficult to get species from there.

CALIFORNIA CHRISTIAN COLLEGE

California Christian College is conducting a contest among the Christian church choirs of Southern California. The purpose is to stimulate interest on the part of the churches in their choirs and to promote better music in our churches.

California Christian College men's debate team tied with Whittier College for the Southern California championship in a tournament held at the college during March.

The Cal-Christian Travelers radio program has been temporarily discontinued. President Cheverton and the quartet hope to be back on the air soon over a larger station.

CHRISTIAN COLLEGE

Christian College recently celebrated its eighty-first birthday. The college came into being at Columbia, Missouri, on January 18, 1851, when the state legislature granted a charter "for the collegiate education of Protestant women." During the first year it enrolled seventy students who attended class in a single building and were taught by a faculty of six members. Today there are nine buildings on the campus of Christian College and the student body has grown to two hundred fifty with a faculty numbering thirty-five. The first meeting of the trustees was held February 3, 1851, at the recommendation of James Shannon who was then president of the university. John Augustus Williams was elected the first president of Christian College.

This college has had a very successful career and the present incumbent in the presidency of Edgar D. Lee, is placing the college in the very front rank of Junior colleges in the United States.

COTNER COLLEGE

More than forty people, including, the board of trustees, alumni and other friends from surrounding towns, held a conference on the Cotner College campus recently when the group concluded the meeting with a luncheon at Bates Hall. This gathering followed a meeting of the board of trustees on Monday evening for the purpose of discussing and formulating a "Cotner Forward Movement Program."

The program has three objectives: balancing the budget for this year, refunding the accrued indebtedness, and increasing student enrollment. The plan contemplates Cotner fellowship meetings to be held in group areas during March and possibly April, in Nebraska and northern Kansas. It is expected in this way to give the supporters and friends of the college first-hand information regarding the objectives of the Forward Movement Program, discover prospective students, and create such interest as will aid in the collection of present pledged assets and help in securing additional funds sufficient to balance the budget for this year, though no soliciting will be done at the fellowship meetings.

The fourth annual session of the Cotner Rocky Mountain Summer College will be held at Sylvan Dale, Loveland, Colorado, June 13—August 5. About forty courses are offered.

CULVER-STOCKTON COLLEGE

The debate teams of Culver-Stockton College have completed the main portion of a successful season. The women's teams have won eight contests, lost one, and have had four non-decision arguments. The men won five, lost three and had four non-decisions. The teams attended the National Pi Kappa Delta Convention at Tulsa, Oklahoma, and debated five schools en route.

The Culver-Stockton Gypsies made another tour late in March and included programs at Palmyra High School, Monroe City High School, Shelbina High School and Shelbyville High School. The Gypsies are a popular group wherever they have been and make a good showing for Culver-Stockton.

LYNCHBURG COLLEGE

Dr. M. E. Sadler who is now with Lynchburg College and who is to become the dean of that institution with the beginning of the next academic year, recently spoke at a chapel service in which he discussed the present situation between Japan and China. As will be recalled Dr. Sadler was recently a member of a commission sent to the Far East to study the educational situation in the Orient, and is thoroughly familiar with the causes and issues of the present struggle between the Japanese and Chinese.

PHILLIPS UNIVERSITY

President I. N. McCash, Professors H. V. Palmblad, W. E. Powell and S. J. England, were on the program for the recent convention of the Oklahoma Education Association.

Professor R. J. Wolfinger, head of the English department, has just published a new book, entitled *The Code Book*. It deals with the methods of studying literature. A recent survey shows that Phillips University professors have, during their residence there, published thirty volumes and have written more than sixty articles for scientific and literary magazines. The work has been done by twenty-one members of the faculty, representing fourteen departments.

The Phillips University debating teams have just closed a very successful season. They participated in more than one hundred intercollegiate debates.

TRANSYLVANIA COLLEGE AND COLLEGE OF THE BIBLE

R. R. Giltner and his brothers of Eminence, Kentucky, have given to the library of The College of the Bible the diaries, books and other manuscripts of their grandfather, Aylette Raines, one of the early leaders of our movement in Kentucky. These records are exceedingly valuable and are a notable addition to our historic sources. The College of the Bible library has become a depository for this type of records and has one of the richest collections of materials of interest to the Disciples of Christ.

Professor E. E. Snoddy gave the address to the Alpha Society, the honorary scholastic society at Hiram, on Washington's birthday. He returned to Cleveland on the following Sunday to speak before the Cleveland Council of Churches. Dr. Snoddy is a popular speaker throughout all the Cleveland region because of his long association with Hiram College before he came to Transylvania eighteen years ago.

TEXAS CHRISTIAN UNIVERSITY

The personal library of the late J. A. Thomas, early Texas educator, was bought recently by Texas Christian University. The library contains approximately 500 volumes. Among the rare books in the collection is a first edition of Longfellow's *Tales of a Wayside Inn*, and a facsimile edition of the original Kilmarnock edition of Robert Burns' poems.

Work in thirteen departments will be offered in the 1932 summer session of Texas Christian University. Departments offering work will be—Art, Bible, Chemistry, Education, English, Geology, History, Modern Languages, Philosophy, Physical Education, Piano, Public Speaking and Social Science.

Ten East Texas towns heard the Men's Glee Club of Texas Christian University on a week's tour beginning April 3. David Scoular, instructor in voice at the university, is director of the club.

The annual Texas Christian Church Convention will be held June 7-10 at Texas Christian University. Harry Hines, oil operator of Wichita Falls, is president of the state organization with L. N. D. Wells, pastor of the East Dallas Christian Church, as vice-president. Will H. Evans of Sherman is chairman of the program committee.

One hundred and ninety-one students won a place on the honor roll for the first semester at T. C. U. Eleven of these made a perfect record of all "A" grades. There were 66 seniors, 52 sophomores, 38 juniors, 33 freshmen and two special students on the honor roll.

WILLIAM WOODS CHRISTIAN COLLEGE

Much has been said about the lake on the campus of William Woods and it has recently been proved that a much larger lake at this place would be a decided asset to the college. Work will begin immediately and when finished the water will cover eighteen acres and will have a shore line of a mile and half. Plans include stocking it with fish and providing a large screened spillway so that none will be lost when heavy rains come. Motor boats and a sand beach are other desirable features. It is evident that not only the college but also The Magic Woods Camp which was inaugurated at the college last summer for girls from ten to seventeen years of age will benefit by it, and the entire community is looking forward to its development and completion in time for summer camp activities.

Mary Dorcas Francis who has for the last few years been promotional secretary for William Woods in the state of Oklahoma has been transferred to Kansas City and the surrounding territory. Miss Francis is one of the alumnae and has had splendid cooperation from the girls wherever she has been.

L. H. Diekroeger, a former promotional secretary who is now with a commercial school in St. Louis, is doing part-time work for William Woods in that city.

Station UCMS Broadcasting

FOLLOWING the burning of the church at Champaign, Illinois, several weeks ago, and in spite of all the problems which this church faces, with no abiding place which it can call home, a check for more than $800 has come in as its self-denial offering.

Mr. and Mrs. Edward Caffee celebrated their sixtieth wedding anniversary March 6, at the Florida Christian Home, Jacksonville. Mrs. Caffee for eleven years was matron of the Emily E. Flinn Home in Marion, Indiana. The decorations were green and white and the large birthday cake carried sixty candles.

Word comes of the death of Joe Coop, March 9, 1932, at his home in Southport, England. Joe Coop and his brother Frank, who survives him, were sons of the late Timothy Coop who was largely instrumental in establishing Churches of Christ in England. Mr. Coop was seventy-five years of age and leaves six children, one of whom is the wife of R. G. Quiggin, pastor of Hamilton Avenue Christian Church, St. Louis, Missouri.

A cable from Edwin Marx, secretary of the China Mission, brings the word that all of our missionaries who left Nanking some weeks ago as a precautionary measure, have returned to that place. It now seems that C. M. Yocum, secretary of foreign missions, who is at present in Japan, will be able to proceed to China for conferences with the missionaries there on the many problems which confront them and to gain first-hand knowledge of another field which it is his duty to administer at such long range.

The missionary society of Lancaster, Texas, in a recent all-day meeting and with two other societies as guests, helped Miss Mattie Burgess to celebrate a birthday anniversary. A delightful feature of the luncheon hour was the three-tiered birthday cake representing with thirty-eight candles the years of service spent by Miss Burgess in India. They presented her with a Memory Book, giving the history of those thirty-eight years in picture and story—a treasure for her in the years to come.

Miss Nora E. Darnall, until recently superintendent of our work among boys and girls in the missionary organizations department of the United Society, is taking some courses in science, literature and public school administration in Butler University.

John Gerdes Vissering of Eureka, Illinois, passed away in Chicago, March 12, at the age of sixty-five. Mr. Vissering was the father of Carl Vissering, who spent a term in India as a missionary, supported by his father who was keenly interested in all our missionary work. Dr. Elizabeth Lutz of India, has also suffered bereavement in the death of her father, William P. Lutz, November, 1931, in Kansas City, Missouri.

We learn that the missionary societies at Harleyville, Oklahoma, and Sanford, Florida, are 100 per cent in WORLD CALL subscribers and readers. No doubt many others are in this same class. May their tribe increase! And a preacher, Sam P. Williamson of Fairfield, Iowa, writes: "Please find enclosed delayed check for my subscription to WORLD CALL. Cannot afford to lose out. Please supply missing numbers."

Since many of the guests in our homes for the aged are unable to attend church or missionary society meetings, some of them have asked that they be allowed to have what they call "Home Divisions." Such a society was organized in the Florida Home in 1923 by Mrs. C. N. Downey, and has functioned in a beautiful way ever since. They make their offerings regularly and have had a part in all the self-denial offerings—ordering fifty "Love Gift" envelopes this year. The Home Division at San Gabriel, California, has forty contributing members and gave out forty "blessing" boxes. At Harwood Hall, Dallas, Texas, a division was organized in February and dues for the first quarter, including a self-denial offering for $10.75, have come in to headquarters.

In April WORLD CALL we chronicled the celebration of the one hundredth birthday anniversary of Aunt Charity Jane Wickersham, a guest in our Jacksonville, Illinois, Home. This month we have to record that Aune Jane passed away March 16, just five weeks after her birthday. The body was taken to Fairfield, Illinois, for burial. Other deaths during the month of March in the Jacksonville Home were J. M. Pettigrew, March 6 and "Uncle Israel" Gauntt, March 27. Margaret Mellinger of the Emily E. Flinn Home passed away April 4.

Mr. and Mrs. Paul D. Kennedy of the Philippine Islands are expected to reach San Francisco, May 3, on the Steamship "President Hoover" of the Dollar Line. Miss Velva Dreese and Miss Rosella Kern, sailed from Manila early in April and will be reaching the United States soon. Mr. and Mrs. L. M. Matson will sail from Jamaica April 29. In the return of these missionaries the policy of closing these two fields is being carried out.

Miss Helen Goodrich, formerly recorder of the United Christian Missionary Society, will be graduated in June from the University of Illinois. She has been elected to Phi Beta Kappa, the highest scholastic honorary society—a distinct honor for Miss Goodrich.

Victor C. Rambo of Mungeli, India, writes of his appreciation of the messages of sympathy sent to his mother as well as himself following the death of his father, W. E. Rambo, in Portland, Oregon. Dr. Victor is the living link of Independence Boulevard Church, Kansas City, Missouri, and that church, in his name, sent a beautiful wreath of flowers to the father's funeral.

Two of the children of Mrs. Amy Robison Sarvis of Osaka, Japan, took part in a broadcasting program over a national hook-up during Christmas week, representing the United States. Mrs. Sarvis writes: "Those of you who live in a Christian country may not know what a big thing that really was. Now think a minute. Christmas is Christian and nothing else. The celebration is entirely centered around Jesus, and though there may be Santa Claus, gifts and all kinds of stories, you cannot get away from the fact that in giving a Christmas program you are putting Christ before the whole country of Japan. The Christians (Japanese) who were asked to help get up this program realized their opportunity and spared no effort. For two hours on Christmas Eve, Christmas songs, carols, Christian explanation of and significance of Christmas in Japanese talks, Christmas plays, etc., were sent into the air to be picked up all over the nation into the smallest country region. The program that Jessie Edith and Isabel had a part in was a children's program representing children from all over the world. German, Dutch, Scandinavian, English, Korean and Japanese children took part, besides the American. Our girls were by far the youngest and seemed to attract much attention by the fact, for they had newspaper pictures and write-ups before and after the event."

From time to time we have seen items noting the presence of Miss May Frick of Cedar Rapids, Iowa, at our mission stations in the Orient. Miss Frick has been a member of the executive committee of the United Society and with her lifetime enthusiasm for the cause of missions, we can think of no one who will get more out of a tour of the world or be better qualified to pass on to others the information she has gained.

Miss Cynthia Pearl Maus, who has been working in cooperation with the department of religious education, will spend the last two weeks in April in field work for the Maryland-Delaware Council of Religious Education.

The Missionary Organizations' Own Section

To the New Member of the Women's Missionary Society Anywhere

My dear Friend:

How happy I was made by your letter telling me that you had decided to become a member of the Women's Missionary Society! Now you ask me, "What will my duties be? What does it mean to be a member?"

First of all, don't ever allow yourself to think that the chief work of missionary women is to raise money for missions, because that will lead you inevitably to the idea that you can sit back and do nothing, or even stay away, and it will be all the same if you pay your "dues." I would rather work with a woman who hadn't a cent to give, but would come and take an interest and do her part in the meetings, than with a dozen or a hundred who thought they could buy themselves off from active service!

Take every opportunity that your time allows to learn more of the work. Subscribe for and read WORLD CALL, join a mission study class, if your society has one, or get the book and read it at home if you cannot belong to a class. The more you learn of the work, the more your interest and efficiency will grow.

Try to tell somebody else the things you read or hear in the meetings. You will never know a thing yourself so fully as when you try to tell it. I don't mean you should go around preaching to people about their duty toward missions; they will probably avoid you if you do. But tell them interesting bits you have picked up about customs in various countries, or anecdotes told by missionaries. There are hundreds of stories just waiting to be told. Maybe you will provoke enough curiosity to get somebody else to come and see what it is all about!

All this time I haven't said a word about money! But when your mind is full of missionary information and interest, nobody will have to ask you to give money—you will have to give because you can't help it! Still, we ought to know how and when to give, so let's talk about that a little.

Perhaps you don't like the word "dues." Poor abused word! It simply means the sum which should be the minimum average giving of our women's groups. This suggested amount of 25 cents per month is so wholly inadequate to carry on the work and to represent the giving power of our women that all are expected to give regularly and systematically according to their ability. Above and beyond the question of dues lies the great opportunity of making gifts of love to the Master for his work—gifts proportionate to individual resources; gifts of self-denial and sacrifice; gifts to special needs as they arise.

Make the most of every opportunity to cultivate missionary friendships and broaden your contacts. If you are able to attend a conference or convention, make every effort to go. I hope you may soon have such a privilege. It will repay you in inspiration many times over for the time and effort you spend.

The greatest friendship to be cultivated, the greatest duty to be performed, and the greatest opportunity for service, I have not mentioned yet, and they are all summed up in one word—prayer! To talk with the Lord about his work—to come daily into closer harmony with his great purposes—to become an intercessor with him for the people of all the world and for the missionaries who are laboring for them—this is the climax of all! And it is within reach of everyone. You may not become a great leader, a great speaker or a great giver for missions; you can become a great intercessor.

I could almost envy you the new joys ahead of you, yet I would not miss one day of all I have had in my own life. God bless you and make you a fruitful member of our society!

Lovingly yours,

MRS. ACTIVE MEMBER.

(*Adapted.*)

What Have You?

THERE never was a time when emphasis on world missions was so needed as now. There never was a time when missionary organizations carried heavier responsibilities and faced greater opportunities than in these present days. Are we conscious of these responsibilities and needs, or are we conscious only of the difficulties and discouragements of the times?

We need to take stock of our resources as missionary groups in order that we may utilize all we have in our possession. This is no time to dissipate or neglect any force which, if put to work, will strengthen us and the missionary enterprise as well.

There are two avenues of service, indeed two obligations, which we are apt to minimize in times of financial difficulty. There is not a woman of any missionary society, no matter what her financial situation, who cannot share in these two avenues of service and who cannot through them make a valuable and powerful contribution to the spread of the gospel.

The first one is PRAYER. Are you praying for the missionary enterprise in these difficult days? Do you go to your Heavenly Father in daily intercession for the work and the workers? Are you deeply concerned about the fields where adjustments must be made because of lack of funds? Are you praying for the native Christians in these fields, that God will give them strength and courage and faith to shoulder the superhuman tasks that we are laying upon them? Does your heart ache because our missionaries, thirty of them, must give up the service to which they pledged their lives? Do you pray for these missionaries by name? Are you asking God to open the hearts of people that adequate financial support may be forthcoming to hold the line against further retreat? Are you using this source of power—PRAYER—or are you neglecting this obligation and this resource?

The second service is that of STUDY. What are you doing in these days to acquaint yourself with the problems and needs of the missionary enterprise? Do you know what is being done around the world with the gifts of our churches and their organizations? Do you know where our missionaries are at work, both in the homeland and abroad? Do you know what types of service are carried on? Do you know any of the amazing achievements? Do you think you have fulfilled your duty as a member of a missionary society when you have attended its regular monthly meeting and listened attentively to one program each month? Within your reach are such sources of further information as these: WORLD CALL, the annual *Year Book* with full reports, mission study books, other books on various phases of missionary interest, the program materials and helps, and other literature.

You who are reading this personal letter written to you—are you hindering the ongoing of the missionary enterprise by failure to use the resources which are yours? Or are you putting to work all your abilities and energies to be used of God in an advance of his kingdom?

There are 110,148 women enlisted in our 3,211 adult missionary groups. If we will give what we have and put to work what we possess, such power will be released and such influence be spread that it cannot be tabulated in figures. Will you help make this come true?

Programs for Adult Organizations

For the Leader of the June Program

Topic—"Bypaths of Service Lead to the King's Highway"

FOR the past five or six months the women of our churches have been studying in their missionary societies the needs of the rural sections of the world, in which live more than one-half of the world's total population. Anyone who has trudged over the rocky paths or through the mire of undeveloped countrysides will realize how much of abundant physical life is brought to rural people through the construction of great broad highways. The same is true in a spiritual sense. Our Christian lives in America are usually very smooth and pleasant because we live in the blessed conditions brought about through the work of Christian pioneers who trudged the bypaths before us. Not for us alone is the King's Highway, but we must share its broad freedom with those brothers and sisters of ours and of His who trudge drearily over life's trackless wastes, so that together we may arrive at the Heavenly City.

Helps for the presentation of this topic are found in the annual program booklet on pages 6 and 7 as well as on 30 and 31.

The worship period is developed on the theme, "Even as You and I," and the Scripture is found in Luke 10:30-37. Suggestions for this period are on page 38 in this issue of WORLD CALL. Three leaflets were provided for those who ordered the half-year's supply, one "Searching Chinese Bypaths" tells the story of a Chinese man who was trained in our mission schools and who is now one of the home missionaries in the far interior of China. Another, written by one of our pioneer women missionaries from India, Mrs. Bessie Farrar Madsen, is entitled, "Is It Well With India's Daughters?" The third, the last of a series of biographies of interesting women nationals in whom our church has hopes for its future missionary work, is called "A Lovely Daughter of Old Mexico" and concerns Señorita Concha Chávez, who is doing a fine piece of work in evangelizing far rural sections of her own country where a very retarded group of Indians live. Her picture is shown on page 44 in the group, being the fifth person from the reader's left.

There is an article in this May issue of WORLD CALL telling of the thrilling story of the work being done by our Japanese evangelists in the rural section of Akita district. It is called, "Hope for Akita's Rural Thousands." In April WORLD CALL there are several articles on rural conditions, one by Mrs. Pearl Buck, "Barren Spring," pages 15 and 16; "The Agricultural Fair at Pendra Road" on page 27; and "He Made Manual Labor Respectable" an appreciation of W. E. Rambo, a pioneer missionary to India, recently deceased, page 30.

June WORLD CALL will be full of interesting articles on present conditions in various parts of the world where our church is carrying on foreign missionary work, since that is the Children's Day number. Reference may be made also to the supplement of December, 1931, WORLD CALL—"The Lonely Billion," especially the article—"Indian Villages Hint of a Brighter Tomorrow." This article especially indicates how quickly the message of abundant life is taking root and beginning to bear fruit.

Outline of Programs for 1932-33

I. *Good Will to Men.*
   1. Good will through travel and books.
      July—Southward Bound!
      August—"In Conference With Great Minds."
   2. Good will toward the American Indians.
      September—From Warpaths to Paths of Peace.
      October—Seekers of the Great Spirit.
      November—"The Jesus Road."
   3. Good will, the way to peace.
      December—Tidings of Peace.

II. *Seedtime and Harvest in China.*
   1. Seedtime in China.
      January—Ministry Through the Church.
      February—Ministry Through Our Schools.
      March—Ministry Through Our Hospitals.
   2. Harvest in China.
      April—Changed Individuals.
      May—Changed Homes.
      June—Changed Communities.

NOTE: Please see the "What, When, Where and How" page in April WORLD CALL for a list of the books and materials available for mission study for next year on the theme "The North American Indian" and "China."

Missionary Conferences for Women

THE Missionary conferences for women are scattered over the whole United States, and afford excellent opportunity for leadership training as well as for a delightful vacation. Mrs. P. J. Peiffer, who is in charge of publicity for the Boulder School of Missions among Christian churches of the Rocky Mountain Area writes very enthusiastically of the interdenominational conference to be held at Boulder, Colorado, June 21 to 29. Mothers with their older daughters and small children will find this nine-day conference a great inspiration to them all. Our own Mrs. J. Roy Smith of Denver is president of the conference this year. Mrs. Sudie E. Flint, also one of our fine women, is the treasurer of this school. Write to Mrs. Peiffer, 1383 South York Street, Denver, for further information.

Perhaps there is no place which offers so many attractions to those interested in missions and other cultural features of the Christian life as Chautauqua, New York. The Home Missions Week will be from August 14 to 19, and the Foreign Missions Week, usually also Music Week at Chautauqua, is from August 21 to 27. Because Disciples House where so many of our people have enjoyed inspirational vacations is within a stone's throw of the huge auditorium, these schools afford opportunity for Christian fellowship as well as information and skill for teaching missions in the local church. Many of our most prominent pastors, college professors, foreign missionaries, and home missionaries have elected to spend the month of August, or some part of it, at the Disciples House, so writes Mrs. A. R. Strang of Cleveland, Ohio, for several years representative at these schools.

Below is a list of the states in which opportunities for women's missionary institutes and schools are to be had during the summer months, together with the place, date and chairmen to whom inquiries for detailed information may be addressed:

Ohio (Bethesda)—July 11-15, Miss Mary I. Scott, 310 Tomlinson Ave., Moundsville, W. Va.

Colorado (Boulder)—June 24-31, Mrs. J. Roy Smith, 1045 S. University Blvd., Denver, Colo.

Wisconsin (Lake Geneva)—June 27—July 4, Mrs. Henry Harmeling, 6131 Archer Ave., Chicago, Ill.

Minnesota (Minneapolis-St. Paul)—June 1-5, Mrs. J. R. Leavitt, 1693 Ashland Ave., St. Paul, Minn.

California (Mount Hermon)—July 2-9, Mrs. W. E. Crouser, 1128 Lincoln Ave., San Jose, Calif.

Maryland (Mountain Lake Park)—August 1-7, Mrs. Richard Hall, 420 Walnut Avenue, Fairmont, W. Va.

Massachusetts (Northfield)—July 5-12, Mrs. Virgil B. Sease, Parlin, N. J.

Pennsylvania (Wilson College, Chambersburg)—June 28—July 6, Miss Martha C. Hartman, 420 S. 45th St., W., Philadelphia, Pa.

Indiana (Winona Lake)—June 22-28, Mrs. Frank Jensen, 1114 W. 81st St., Chicago, Ill.

New York (Chautauqua)—August 14-19 (Home Missions); August 21-26 (Foreign Missions), Mrs. Orrin R. Judd, 105 E. 22nd St., New York, N. Y.

Programs for Young People

Circle

(For Young People, ages 18-24)

1931-32: *In Many Lands.*

June Theme: *In Japan.*

Worship Theme: *The World Is My Parish.*—Wesley.

THE Circle has had an opportunity to become familiar with the needs and accomplishments on our foreign fields as we have studied of our work "In Many Lands." We have become more familiar with the problems of our missionaries; we have become acquainted with their victories and disappointments; we have entered sympathetically into their service—for it is really *our* service as we encourage, support, and go with them daily into every task.

Every wide-awake Circle will want to reach every aim before June 30, which marks the close of the missionary year.

Individual Records

A check on "My Purpose" and "My Record" will reveal the individual aims that have been attained. How many members have a perfect attendance for the twelve meetings? How many members interested one new member during the year? What was the largest number of missionary books read by any one individual? How many have their monthly offerings paid to date?

Circle Record

Review the aims of the Circle in

Members
Attendance
Reading
Offerings

Do you notice that the first three aims relate to the progress of your Circle as you carry forward the work in an effective way? The fourth aim relates to others in a broader way. It makes such a difference if an aim is reached. The future of our missionary work is determined "In Many Lands" by it.

Will you as a Circle strive to reach an aim as large as your total gift last year? If possible, will you see that it exceeds your gift of last year?

Do you recall the program when we faced up to the changes in our work in Puerto Rico, Jamaica and Tibet? Didn't you say, "It shall not happen again"? Now is your time to prove that you made that statement.

How many of your members will be among the 100,000 who fill one of the dime holders by June 30? Ask your president about it. Help "Hold the Line" of our work around the world.

As you are making plans to close the year, we hope you are looking forward with great anticipation to the new year. The new program materials, "Fellowship in Service," will be ready for mailing in May.

Senior Triangle Club

(For Young People, ages 15-17)

1931-32: *World Highways.*

June Theme: *Our Share on World Highways.*

Worship Theme: *The World Is My Parish.*—Wesley.

THE Hi-Tris have traveled World Highways for one year. On June 30 as the missionary year closes it is well for us to recall experiences that have been ours.

We have gone with our missionaries as they have told the Story, sometimes in homes or villages, or again as they have combined medical skill and faith in healing and in caring for physical needs.

We have gone with our missionaries as they have taught in schools and helped to produce strong Christian youth to carry forward the work in the future.

We have gone into the field and into the workshop as our missionaries have taught people to produce food and to engage in tasks that mean self-support for themselves and families.

We have met outstanding men and women from these different lands who have taken their places as Christian leaders and are striving to help the men, women, youth and children of their race to know of the Christ and his abundant life.

Do you feel that you had a part in the task of those missionaries? Will you have a very definite part by June 30? It is the gifts of individuals that keep the missionary on the field and happy in his service. It is your service and my service as we share.

Let us not forget that it makes a difference when we attain our financial aims, or fail to attain them. Will your Hi-Tri be a group who encourages the missionary; who stands by; who makes possible a larger work? This can be done by attaining an aim as large, and if possible larger, than your gift last year. How many members of your Hi-Tri will be among the 100,000 people who before June 30 will fill one of the dime holders? Your counselor has a letter giving information on this matter.

Will you encourage or disappoint your missionaries and the nationals of various lands who are looking toward you? You can answer as your Hi-Tri Club helps to "Hold the Line" of our missionary work at home and abroad.

The program materials for the new year are built around the theme "Building a New World Together With God." The special study will center around the North American Indian and China. Watch this column for announcement of new materials and then place the order in sufficient time to have the program arranged for the July meeting.

Intermediate Triangle Club

(For boys and girls, ages 12-14)

Spring Quarter, 1932: *Trails of Discovery in World Friendship Around the World.*

June Theme: *Go Ye Into All The World*

YOUR last program in this survey of the world service activities of the Disciples of Christ should be made a climax. To the various features as planned in your *Trails of Discovery* you may want to add some story in a recent WORLD CALL, and if you have made maps from time to time this will be a good opportunity to have an exhibit of them. If you have not already had a guest meeting be sure to make this the occasion for inviting other boys and girls of Intermediate age who should be members of your group.

In harmony with our theme is the story told by those who have studied into the legends of India. It is said that the Apostle Thomas, at the time of the persecution of Christ's followers in Jerusalem just after his death, fled to India where he began to tell the story of Jesus. Gondaphares was the king of the Punjab, a great northern province, and he, like many Hindus, was a philosopher. He became much interested in the Apostle Thomas and often discussed the new religion with him. Finally he gave Thomas a large sum of money with which to build a beautiful palace that would satisfy the longing of his soul. Those of us who have seen the pictures of the Taj Mahal, which is said to be the most beautiful tomb ever built, will understand something of what was probably in the mind of the king, Gondaphares. But Thomas had a greater vision than the king. He thought the most beautiful palace for the soul that he could build would be the Kingdom of God on earth, so he used the king's money in evangelizing India for Jesus Christ. We do not know what the king thought of this but we are sure Thomas was right in thinking that this was the best use of the money.

Are you, as Intermediates, proud of the way you took part in the Children's Day offering? And do you have your Triangle apportionment ready to send in? Now as never before in the history of our missionary work is it necessary for us to give generously. Since we have come to know the boys and girls in the schools, orphanages, hospitals and churches around the world we would not like to think that we had closed any of them by our neglect. Perhaps if we try we can have an especially large offering this month and we can feel like the Apostle Thomas, that we are building an immortal palace for the souls of men when we help to evangelize the world.

Devotional Study for Missionary Societies

JUNE

"Even As You and I"

Song—*Oh Master Let Me Walk With Thee.*

Scripture—*Parable of the Good Samaritan.* Luke 10:30-37.

Song—*I'll Go Where You Want Me To Go.*

LIFELIKE and full of human interest, warm and tender with sympathy and with a plain meaning of universal application, the figure of the Good Samaritan has furnished to all centuries since the time of Christ a working model of what religion should mean in daily life. It has helped the world to remember—what Jesus did not wish men to forget—that religion is social and neighborly. Avoiding all definition and disputation as to who one's neighbor *is,* Jesus presents a beautiful and convincing picture of what a neighborly spirit of love *does.*" (Luccock.)

"In print the conduct of the priest and Levite seems monstrous but in the print of our own experience it assumes a different color. Can we be sure that we would never play their part? Perhaps they were 'too busy' with other good works. Perhaps they shrank, as we naturally do, from 'getting mixed up' in such a case. There were a hundred good excuses for their callousness. If it was monstrous for them to quench the sudden uprising of sympathy, the monstrous mood is very commonplace. Our diffused compassions are not often brought to the focus of actual help in an actual need. We herald the dawn of a new earth more easily than we lend our fingers to binding up present and particular wounds." (Buttrick.)

One of our greatest dangers today is that of living a life so sheltered and so busy that we do not see the man in need. We live in a pleasant community, belong to a good church and we rarely feel the pain of misery or anguish or poverty. It does not come along the beaten paths of our lives and we forget that it exists. "And in that sheltered, thoughtless ease lies the chief reason that the world still contains, after two thousand years of Christ, so much unrelieved pain and want."

"You read a paragraph of a paper giving a thrilling account of a famine in China, or some other great calamity; but when you come to a clause intimating that subscriptions will be received at such and such a place, you pass to another column, and refuse to allow that to make the impression on your mind which you feel it is beginning to make. In this and many like circumstances you will not expose yourself to the risk of having your charitable feelings stirred, or at any rate of having your help drawn upon; you will, if possible, wipe the thing from your mind, you will carefully avoid following up any clue, or considering steadily any hint or suggestion of suffering." (Dods.) In such an attitude there is no neighbor love.

In his treatise of this parable Hubbard gives a wonderful picture of a neighborhood. I want to quote here a few of his striking sentences. "Need and nearness together fail to define neighborhood as an area; Jesus defines it as a spirit. We make it a limit of responsibility; he makes it an unlimited opportunity."

"Whenever you find yourself asking, 'Who is my neighbor?' What you need is not information; not to discover the limit of your duty, but to be filled with the spirit of love that knows no limit." "The world needs more neighbors. It can never have too many. We can well spare multitudes of men and women who are forever asking questions, mooning over social problems, searching for the boundary lines of responsibility and duty. But the men and women who do things, kind things, neighborly things, regardless of boundaries and claims, we can never have enough of them."

What does this "Go and do thou likewise" mean to us here and now? Each of us must answer for himself, and having answered we must seek to meet the new necessity with means as admirably adapted to their purpose as were those which the Good Samaritan adopted.

PRAYER

"Give us, O God, the power to go on,
To carry our share of thy burden through to the end,
To live all the years of our life
Faithful to the highest that we have seen
With no panderings to the second-best,
No leniency to our lower selves,
No looking backward,
No cowardice,
Give us the power to give ourselves,
To break the bread of life unto starving humanity,
In humble self-subjection to serve others,
As thou, O God, dost serve thy world."

LELA E. TAYLOR.

Good Ideas That May Be Used Anywhere

Successful Mission Study By a Sunday School Class

BY JOY F. TAYLOR

FOR a number of years the missionary educational forces of all of the different communions have urged that at least for one period of time every year the Sunday school classes composed of young people and adults elect mission study as a part of their regular work for periods varying from six weeks to twelve or thirteen weeks. This has been encouraged with the viewpoint that just as the Book of Acts in the New Testament records the missionary activities of Paul and the early disciples, so mission study books record the activities of these present-day missionaries and disciples.

In view of this it is interesting to receive a letter from Mrs. M. R. Gabbert of the East End Church of Pittsburgh, Pennsylvania, telling of her success in the use of this plan with a class of high school girls. Mrs. Gabbert writes: "We have a group of seventeen high school girls with an attendance of fourteen and fifteen which is a better average than formerly, due to a new project we are trying. In December, I asked the girls how they would like to try a study about people in other lands, and suggested they use the book, *Christ Comes to the Village,* since I had had a normal class in the use of that book, and partly because I thought it might hold their interest better than other types of mission study books. The girls fell in with the idea at once and I have been delighted with the response.

"I have had better attendance, better study and better interest in general than I have ever had before. We take two or three lessons on a chapter, supplementing with reports from WORLD CALL, *Missionary Review of the World* and other material, such as leaflets, etc. I wish you could have heard a report on Kagawa taken from an article in *Missionary Review of the World,* July, 1931, given yesterday. No report in school could have been better. The girls gave perfect attention. The girl who gave it had been in the class three years and this is the first year she has had the courage to take any part whatever. She is very timid and retiring but she certainly covered herself with glory yesterday.

"One girl is reading the book, *The Rural Billion,* instead of the one I mentioned, and gives us bits from that which strike her as especially interesting. Along with the textbook I am trying to do a bit of education in our own missionary work, although my chief aim is to get the girls to see the conditions, the work to be done, the methods of doing it and the need for workers, regardless of by whom it is done, except in so far as they have a responsibility themselves for supporting work."

Mrs. Gabbert concludes with a comment that is repeated many times in letters received from local churches. "We do so much need *definite* missionary information and education in our church. I think the chief reason for lack of interest and participation in missions is because of the lack of definite information. We have, of course, had attempts at mis-

sionary education through stories in the Sunday school in the last ten years but because it is hard to get anyone to do it who can and will do it *well,* and also because either the superintendent or the teachers do not care to spare the time it has 'petered out.'

"The girls in my class are planning after finishing the book to give the pageant 'Living Water' found in the pamphlet which tells how to use the book. Just where we will find the audience, whether in the Sunday school, the evening church service or Wednesday evening meeting, we do not know but I am hoping that we may give it in the Sunday school."

Mrs. Gabbert has plenty of company in men and women in scores of our churches who greatly desire to see their Sunday school and church better informed and, therefore, more willing to assume responsibility for a part in the extension of the Kingdom of God, but Mrs. Gabbert's very definite effort to meet that need commends itself to these others who have been in perplexity. At least it could do no harm to try her method.

A Birthday Party

THE Triangle Club of the Church of Christ, Owosso, Michigan, gave a banquet recently in honor of the fifth birthday anniversary of the club, with forty members and their guests present.

The tables were arranged in the form of a triangle and decorated with the club colors of green and white, the large birthday cake being iced with the same colors.

Topics presented were, "Pioneers"; "Pilots"; "Ports"; "Ships" and "Whither Bound," while an octette sang "Sail On!"

Plans were presented for the organization of a Girls' Circle of fourteen, nine of whom are being graduated from the Triangle.

MRS. J. W. FRYE.

Owosso, Michigan.

Reviewed World Call

AT THE March meeting of the H. Street Christian Church missionary society one of our members gave a review of the February number of WORLD CALL, which was the evangelistic issue. She stressed the thought "He Is Able" and suggested that we climb the Calvary Hill by way of the cross and understand anew its meaning of self-denial. From page to page of the entire issue, which she had so thoroughly read and could so ably impart, she selected and touched on the different items.

Another member, with the thought of "Who's Who," told us in a fine way of her experiences and association with our missionaries and read the poem "Thirty," by Mrs. Mabel McCurdy Derby, the writing of which was prompted when reductions were made in the budget of the United Society.

MRS. GERTRUDE F. SUTHER.

Washington, D. C.

Woman's Missionary Society, Decatur, Alabama

This society led the state in their achievements for 1930-31, exceeding their aims in every respect.

Echoes from Everywhere

Helped In Daily Life

The Bible class for mothers of Tennoji Kindergarten has continued with sustained interest. Several of the mothers have testified of the help they received from this study. One mother told me that her home life is being transformed because through the teaching she receives she has learned to bear the sharp words and opposition of her mother-in-law with quiet patience, and so the elder woman is gradually becoming more and more gentle and kind, and no longer opposes her attendance at mothers' meetings and the Bible class. A real victory for the younger woman who had been in the habit of answering back with sharp words and so quarrels were frequent, but now they have ceased.

ROSE T. ARMBRUSTER.

Osaka, Japan.

Eager For An Education

Recently when I attended chapel I was surprised to find one of the schoolboys leading the exercises instead of a teacher. I later learned that according to new arrangements each senior is to lead chapel twice each semester. This no doubt will put new life into the chapel programs and at the same time accustom the boys and girls to speaking in public. Mr. Stovall and Miss Edith Converse are guiding these young people and are seeking to give them certain fundamental principles necessary to proper oratory.

This year there will be eleven seniors to graduate from the Academy. It is always a matter of interest to the teachers to see just what line of work these mountain boys and girls will follow after graduating from school. Thus far it has been gratifying to know that a large per cent of former graduates have continued their schooling or have found places as teachers, which in many cases enables them to later attend college. Many, however, return to their homes eager for a higher education but with no possible means of attaining it. This year we have had a reduced enrollment in the Academy simply because parents were unable to pay the very nominal tuition fee and because the school has been unable to offer as many scholarships as usual. There is always a long list of boys and girls applying for scholarships and the necessity of withholding these from worthy students is indeed hard.

MRS. W. A. STOVALL.

Hazel Green, Kentucky.

A Use for Everything

Among my duties here is to have charge of our little school and public library, and since I have no classes on Wednesday afternoon I spend that time in the library cataloging and doing other needed work. The library is just a little over two years old and we have passed the 1,000 mark in the acquisition catalogue. Today I was trying out a little secondhand printing outfit, making signs for the different kinds of books and for the magazine rack. When I was a senior in Bethany College I earned

my way assisting the librarian, so my training is coming in handy now. In this job of ours there is nothing that we have ever learned that is not found useful!

RUTH LESLIE.

Aguascalientes, Mexico.

Interested in the Whole World

The church at Damoh started the new year right by observing Stewardship Day and all made pledges for the support of the kingdom work. I tried to show them that all funds given were not for Damoh alone, but were for kingdom building throughout the world. We have increased the budget and laid plans for new work in evangelism.

RAY E. RICE.

Damoh, India.

Teachers Asking To Be Taught

A leadership training class has recently been organized among the teachers of the girls' division of the Takinogawa Sunday school, Tokyo.

The class meets for an hour each week under the direction of Dee Yoho and is studying a course in Adolescent Psychology and Teaching Methods. Although the class is very small, it is eager and enthusiastic, and fine work is being done.

As the hope of any church school rests largely with its leaders, it is always encouraging to find a group of teachers who are willing to spend time and energy in order to better fit themselves for the tasks they have been called to do. These teachers had, themselves, felt a need for study and it was at their request that the class was organized.

HELEN L. RICHEY.

Tokyo, Japan.

Membership More Than Doubled

In this first half of our missionary year we have enrolled twenty new members, giving us a total membership of thirty-eight. We read 364 missionary books, made 827 calls and 432 telephone calls, gave to the needy of our city 657 garments and sent $50 to the United Society.

MRS. VIOLA STOTELMYER.

Richmond, California.

The Indian Government And Gandhi

The Indian National Congress has declared a war of Civil Disobedience and Non-cooperation against the government. Mr. Gandhi and most of the Congress leaders are in jail. The government has declared the Congress an unlawful organization. It cannot have meetings, receive contributions or withdraw money that it has in the banks. This all sounds very alarming, but as a matter of fact the country is in a state of peace. The call to arms was given but the country did not rise. The people are tired of Gandhi tactics and seem willing to give the committees that have been appointed in continuation of the Round-Table Conference, a chance to prepare a constitution for India. Of course we may be sitting on the lid of a volcano but there is an absence of any disturbing rumblings. There has been no public sign of trouble in Damoh but some members of the Municipal Committee resigned when the police came and took the Congress flag from off the Town Hall. It had been flying there unmolested and attracting no attention for some months but when the Congress was declared unlawful the flag had to come down.

FAY E. LIVENGOOD.

Damoh, India.

Rising to the Occasion

Our Chinese are taking the recent action of the executive committee in a splendid spirit. The pastor's little seven-year-old son remarked "Never mind, Mother can make cookies and I can stand at the gate and sell them."

LAURA LYNNE MAJOR.

Luchowfu, China.

New President For Boys' School

The outstanding item of interest pertaining to the Boys' School in Takinogawa has been the selection of Professor Yokichi Hirai as president of the school. His long years of experience as an educator—his long association with Professor Ishikawa in both school work and church work make Professor Hirai the one most fitted to take the lead in the development of the Boys' School. His selection is a matter of great joy to all.

There have been seventeen baptisms among the students lately—all uniting with the Takinogawa Church. Several others have joined other churches here in Tokyo.

At a meeting of all Christian Middle Schools here in Tokyo our school maintained its yearly record of having the largest number of students present.

The Berean Bible Class on Thursday afternoon continues to attract large numbers of the students. A different student acts as leader at each meeting while Mrs. Young and Professor Mikami are associated with the class as directors.

THOMAS A. YOUNG.

Tokyo, Japan.

Hidden Answers

1. Explain the primacy of the ministry.
2. Who is "a good man, doing his best"?
3. What was discussed at the Board of Education meeting?
4. Give the major facts in the Tibetan situation.
5. Who is Phillip Syndey?
6. How many churches of Disciples of Christ are pastorless today?
7. What five services are being rendered by the Pension Fund?
8. Describe the baptismal service at Bofiji, Africa.
9. Tell about the vocational cottage at Damoh, India.

In Memoriam

Mrs. Emma Rodgers Tillman, November 16, 1931, Knoxville, Tennessee. Active leader in missionary society of First Church from its organization.

Mrs. Maud Woods, March 4, 1932, Toledo, Ohio. Faithful member of Central Church and missionary society.

Mrs. W. H. Cobb, January 6, 1932, Hopkinsville, Kentucky. Devoted to the church and active in all its auxiliaries.

Mrs. Cora E. Hubbard, February 28, 1932, Tillamook, Oregon. Lifelong member of the church and active in missionary society.

Mrs. Mildred C. Shinn, February 16, 1932, Washington, D. C. For twenty-five years actively identified with the leadership of missionary work in Washington and at one time state president of the Arkansas women's work.

Bruce W. Trimble, March 11, 1932, Mount Sterling, Kentucky. Active in church and a large contributor to missions and other benevolences. Age 72.

Mrs. Emma J. Stephenson, March 11, 1932, Stroud, Oklahoma. Charter member of missionary society and devoted to the church. Age 72.

Mrs. Emma Steward, January 28, 1932, Keota, Iowa. Charter member of church and missionary society. Age 75.

Mrs. F. B. Hester, Jr., December 13, 1931, McIntosh, Florida. Devoted member of the church.

Mrs. Mary Miley, February 6, 1932, Findlay, Ohio. Faithful member of First Church and missionary society. Age 71.

Mrs. Mary Frances Taylor, March 21, 1932, Indianapolis, Indiana. Faithful and active member of missionary society of Central Church. Age 72.

Mrs. Clara Allgire, October 10, 1931, Marion, Indiana. Guest in the Emily E. Flinn Home since November 2, 1930.

Mrs. Nancy (Grandma) Chandler, January 6, 1932, Marion, Indiana. Guest in Emily E. Flinn Home since November 20, 1922. Burial at Rochester, Indiana. Age 95.

What, Where, When and How

The Calendar Ahead

CHILDREN'S DAY, June 5. Educational observance in the church schools of the foreign missionary work of the brotherhood.

Missionary summer conferences for which the proper delegates should be chosen no later than the month of May. (See below.)

Educational Preparation for Children's Day

There has been sent to every superintendent of the Sunday schools of our brotherhood free educational material graded for use with children, for Intermediates and Seniors, and for Young People and Adults. Each of the sets contains four outlines of worship services with four very brief stories or dramatizations. These will be sent to any teacher or superintendent of the department requesting the same. The Children's Day play by Mrs. Alice Gadd Harmon is called "Grandmother's Spectacles," the speaking parts consisting of a grandmother and six children under twelve or thirteen years of age, and groups of children who do not have speaking parts but engage in pantomime.

For those who do not wish to use the play, there is in May WORLD CALL a worship service for Children's Day using Adults, Young People, Seniors, Intermediates and Juniors in a very simple way. Extra copies of this page will be provided upon request.

The teacher's bulletin is most attractive material which will be sent in any number requested for the use of all the teachers of the Sunday schools. The front page is a lovely reproduction of Harold Copping's picture—"The Hope of the World."

Missionary Summer Conferences

The four summer conferences conducted by the Missionary Education Movement lasting a period of ten days each are so important that emphasis is made upon them again at this time. As each of these conferences is in a lovely site for vacation, missionary leaders could not do better than plan to obtain training while enjoying the beauties of nature. Silver Bay, New York, offers an excellent opportunity with twenty missionary leaders of outstanding ability on the faculty. The date is from June 28 to July 8. Silver Bay is on lovely Lake George in New York State. Those who love the mountains will enjoy attending the conference at Blue Ridge, North Carolina, from June 28 to July 6. On the west coast are two splendid conferences, one at Seabeck, Washington, on an arm of Puget Sound, the date being July 26—August 5. In California, all leaders will desire to avail themselves of the charm of Asilomar on the Bay of Monterey, where the conference is to be held from July 5 to 15.

Last year 583 delegates attended these four conferences, a goodly per cent of whom were our own people. It is planned to have a board representative or a missionary in attendance at each of these four conferences. Write to the Missionary Education Department for detailed information regarding any one of these four conferences. The cost in each case is nominal not exceeding $2.50 to $3.50 a day for board and room, and conference fee.

We would again call attention to the Missionary Education Institute of three days which is to hold its third annual meeting at Indianapolis, May 2, 3, and 4. Leaders of Indiana, Illinois, Kentucky and Ohio cannot afford to miss this conference. (See this page in April issue of WORLD CALL for details.)

A list of information relative to summer schools of missions for women is to be found on page 36 of this issue of WORLD CALL.

Local Schools of Missions Reported

Homer J. Armstrong of the United Church at Duluth, Minnesota, reports a splendid school for their second annual School of Wider Horizons, with 105 persons enrolled. This school was offered on a Sunday evening as a systematic study of social and religious conditions throughout the world. Three of the courses of study dealt solely with the American situation and the fourth took up the world view by the use of S. J. Corey's book, *Missions Matching the Hour*. Two of the classes were for Adults, one for Young People and one for Intermediates. The time covered five successive Sunday evening sessions, from 6:45 to 7:45.

The First Christian Church at Waycross, Georgia, conducted its school of missions from the last of January to the first of March. There were four groups, one for the Primary-Juniors, one for the Intermediates, another for the Young People's group, and a fourth for the Adult group which also used Mr. Corey's book, *Missions Matching the Hour*. The final assembly held on March 6 was observed as Foreign Missions Day, at which time the closing exercises were conducted. This school of missions at the Waycross Church was a very successful one. Write Mrs. J. C. McLendon, the missionary secretary of the church. They feel that the school of missions will become an annual event.

Mrs. Humbert of the University Place Church at Enid, Oklahoma, writes that the women of the church have had a mission study class for a number of years and are happy and proud to report that they were successful in inducing the entire church to have a church school of missions for six weeks with an average attendance of about 200. This school was held on Sunday evening, from 6:30 to 7:30, with five age groups. The Adult mixed group used the text, *The Turn Toward Peace*, with Professor Wellman, who is a specialist in international relations, as teacher. This group was stimulated by a visit from Kirby Page to the college. The college and high school groups both used the text, *God and the Census*, while the Intermediate used *Trails of Discovery in China*. The Junior group met in an extended session on Sunday morning.

A most interesting church school of missions was planned and executed by the world service department of the Central Church of Christ, Des Moines, Iowa. The pastor, Floyd Allan Bash, was dean of the school. There were six classes studying graded material on India, including these groups—men, women, business young people, Christian Endeavor group, junior high school and children. The school was held on Sunday evening after a sunset service with an assembly following. The result indicated a steady, level attendance with an average attendance of 170 from an enrollment of 200, which is most remarkable and commendable. There was a total of 221 missionary books read, 172 posters made, 2 scrapbooks with 600 items on India constructed, 31 booklets listing the names and stations of all our missionaries, 18 essays of 300 words, 394 Bible verses touching on India's problems, 11 original poems and 12 original songs. The competitive recitation was used satisfactorily as were also stereopticon slides obtained from the United Society.

The Christian Endeavor group not only had the highest attendance but did a great deal more of the project work than was possible in the other classes. The pastor says, "No one can now safely foretell the future fruitage of Central's first school of missions. We are now planning for a greater one next year when we expect to study China."

Stephen J. Corey has been notified that the General Board of Christian Education of the Methodist Episcopal Church, South, has voted to use his book, *Missions Matching the Hour*, in their summer assembly. This is significant and we trust that the Methodists will not get more good from Mr. Corey's masterly treatment of world affairs than do our own people. The following card from W. W. Phares of the South Dallas Christian Church, Dallas, Texas, would seem to indicate that this will not be the case. Mr. Phares writes "I am using your book, a chapter a week, at prayer meeting. It is marvelous in its conception and is a literary masterpiece. My church has little wealth but it is getting through various channels more missionary instruction than ever before."

Reprints of the article, "Returns on Our Investment in French-America" are available upon request.

Helps for Leaders in Junior Groups

THE following material is for the use of leaders of Junior groups. Missionary stories, articles and pictures will be found in "Junior World," the weekly Sunday school paper for Juniors, published by the Christian Board of Publication. Program suggestions for the Christian Endeavor meetings, and Mission Bands, are also found in the "Junior World." These appear in the issue that comes out on the first Sunday of each month. Worship services for Sunday schools appear in the "Bethany Church School Guide," and the stories to be used in connection with them appear in the free pamphlet, "Jesus the Friend of Everyone," which is issued by the Department of Religious Education. A small packet of additional material for use on Children's Day is available for teachers who want material not previously seen by boys and girls. This Children's Day Packet will be available this time for ten cents.

—Grace W. McGavran.

Program Helps for Junior Meetings

May 8—*Why Churches Are Needed Today*

IN HELPING your Junior boy or girl who is to lead the program have him first read very carefully the suggestions given in the *Junior World*. You will doubtless wish to read them yourself with him, so as to see what is the best use that can be made of them. The opening meeting in each month in *Junior World* gives an outline for meetings which can be used during the entire month. The suggestions for hymns, stories, etc., are of course related to the first lesson, in this case the topic for May 8. It is especially desirable that you help boys and girls who are leaders select hymns and other parts of the service which are in keeping with the theme. Sometimes when a hymn is not known, it may be read together by the group, or it may be played over once on the piano, and then sung very softly, even though the group has hitherto been unfamiliar with it.

You will notice that there are some things suggested for the children to do before the meeting. It will depend upon how you arrange the program with your boy or girl leader as to how much of this is done, and how much is not done.

The section to read and think about had illustrations from the building of the Hebrew temple, and from the life of St. Francis. It is possible that you or one of the boys or girls can find a fuller account of these things and be ready to tell them.

The last question under that section is "Why do you think we need the church?" If each boy or girl in the Junior group would plan to prepare a list of answers to this question, then let each one give the answers he has, listing the new ones as they occur, you will find that you have quite a basis for discussion, and could then go ahead and help the children to decide on which of the reasons for needing the church is the most important in their own lives and in the community in which they live.

The section for the activity period has some very usable suggestions for things to do after the formal program is over.

May 15—*Why Churches Are Needed in Other Lands Today*

This is the missionary program for the month. This may be used either with the Christian Endeavor, as its missionary meeting with the Mission Band, or with other groups wanting to use it. The theme, based on the story of "Wheat Magic" is that of world peace. The story given there is "It Decides to Fight." It is rather ironic, that this program of all others should be based on China and Japan. You will use your own discretion about using the story if you have it available. If you do not care to use it, see story "In Honor of Helen," in the *Junior World*. It is based on the question of child behavior as regards children of other races. The same conclusions can be drawn from that story as from the other, and you may prefer to use them. On the other hand, if you do use the story in *Wheat Magic* you will be able to show how the failure of one nation to consider the people of another nation as those in the story would consider them, has led to trouble between China and Japan.

As outlined for this meeting, you will want to use some suggestions in *Junior World*. There are some very definite suggestions of things to do before the meeting. This meeting can be connected directly with the other meetings.

The activity period makes suggestions of things to do in connection with the missionary program. Leaders who care to do so, may arrange a missionary roll call, having children respond with the name of some missionary of the church, who is stationed where the churches are working, or with some other factual piece of knowledge. There is infinite variety possible in making preparations for the missionary meeting.

May 22—*How a Junior May Help the Church*

This meeting is one that may be made up largely of activities, or may be lengthened as to discussion, depending on the discretion of the leader. In other words, the time given to it may be a question of the practical things a Junior can do to help the church. If the Junior group is needing help in disciplining itself, as to behavior in the church, such things as care of the furniture and church equipment, hymn books, etc., then the period might well be given to working out a definite piece of work for the church. In this case, read carefully the suggestions of what to do before the meeting. There are some very good suggestions given there for a committee to work on. If actual work is to be done, such as mending hymn books, erasing pencil marks from equipment, etc., one would want to plan rather carefully those things which could be done at a Sunday meeting or any meeting during the week. If actual work is to be done, all preparation and equipment should be there ahead of time, so that there would be no delay in getting things ready for the work. They should be classed into small groups which will have definite responsibilities for carrying out certain things.

On the other hand, it may be that the things that one wishes to emphasize, the things that the groups need, are the problems connected with entering into the work heartily, reverence in the church house, regular attendance at Sunday school, etc. In that case, the problem would be that of leading the discussion along those lines, bringing up certain problems, and letting them be discussed, not in the light of generalities, but in the light of the actual feeling of the boys and girls, and of their own problems in connection with the matter.

May 29—*A Junior Reads His Testament*

Here again is one of those meetings which is not planned so much on discussion, as on some other form of meeting. The suggestion is made that the meetings be prepared for ahead of time, by having some favorite stories from the New Testament prepared for telling. It may be that you could successfully make a list of favorite stories in the Bible, having each child contribute the one he cares about most. It may be that there are favorite passages of the Psalms or favorite verses which could be given. It is doubtful whether one would want to limit the children strictly to the New Testament, although emphasis should be put upon that.

The activity period may be used in several ways. There are some excellent Bible games; there is a possibility of Bible drill, dividing the section into sides, to give the element of contest; there is the making and illustrating of a Junior Bible, for those who like that type of work. The suggestion is also made that if a museum is available, a good thing to do would be to go and see some of the old illustrated manuscript Bibles. What you do will depend largely upon the group and the facilities you have for doing different things.

June 6—*This Is My Father's World*

This is the Sunday of Children's Day. The leader who is finding that most of the children will be used in the Children's Day pageant in the evening would do well to take that into consideration in planning the meeting. The *Junior World* suggestion is that everybody is having a share in the Children's Day program, and it would be well to omit the meeting. If some are in the pageant, the rest might have a meeting, and help to prepare themselves for the pageant, by thinking over some of the things suggested. There are some favorite nature hymns, which might be sung, especially "This Is My Father's World." The *Junior World* gives suggestions for things to be done before the meeting, and the suggestions thus given will doubtless give to the leader and also to the boy or girl who is to lead, further ideas about things he might do.

There are some very practical ideas given about ways in which boys and girls may help keep the natural world beautiful. Behavior in parks, keeping yards clean, knowing trees, birds, flowers, etc., are thought of in direct reference to the fact that the world has been given us by God for our enjoyment.

There are several suggestions for the activity period. It might be possible to have someone come in, or have someone take the boys and girls on a walk through a suburban district, or into the country, in which each one tries to learn three or four names of the different trees, shrubs, flowers, etc. There are other things which can be done, such as meeting to study the stars, or other out-of-door things of this sort.

Materials for Children's Day

THE general superintendent of your Sunday school has in his possession a pamphlet of suggestions, entitled "Jesus the Friend of Everyone" regarding Children's Day, for Junior and Primary leaders. This includes four stories to be used for worship services in connection with the programs given in the *Bethany Church School Guide*.

There will also be issued a packet of helps for leaders, as usual. Due to illness in the staff, the usual amount of material has not been prepared. The packet, therefore, will sell for 10 cents instead of 25 cents. It will be worth your while, however, to secure the packet.

If you do not plan to use these materials for Children's Day, file them away for future use. Your file of missionary stories should be growing steadily.

Those of you who are going to be using the Children's Special as the object of your study will want to decide whether to use that material (found in *Junior World* each month, and also in free packet sent on request) before Children's Day, or whether to take up a more detailed study during your vacation school. Those who are to have charge of vacation schools should be consulted.

Children's Day Pageant

BOYS and girls love to help put on plays and pageants. The Children's Day play this year, "Grandmother's Spectacles," is one which can use few or many children as is desired. There is ample opportunity for study of ways of acting and for style of costume. There is a chance for making costumes if desired. One suggestion regarding the costuming should be made. The children of India should be dressed in *faded* red, blue, green, figured or plain *saris*, rather than in white, black or gray, as is indicated in the play.

Boys will be interested in helping to plan the staging, and in providing the necessary properties. If desired, the children can, for the most part, be seated in the front seats of the auditorium and take their places on the platform as they are needed. The fact that the play uses children of all ages, makes it a fine chance for cooperative planning between the departments.

If the pageant is to be given as an incentive to giving, it should be presented a week before Children's Day. If it is to be the culmination of the giving, it should be given on Children's Day itself.

Special Music for Children's Day

THE program for worship preceding the pageant for Children's Day suggests a special number by the Junior group. Why not use "Far 'Round the World," the theme song, of which words and music are given in the third-year Junior Graded Lessons, published by the Christian Board of Publication, Spring Quarter, both in the Teacher's Quarterly and Pupil's Book. The hymn is new, both words and music, and is well worth learning. It would enrich the missionary worship material of the group and be a contribution to the Children's Day service.

The Children's Special

MANY questions have arisen regarding the Children's Special. May we emphasize this matter again. Any children's group or organization may designate its regular or special offering to the Children's Special, which at this date, and until the Thanksgiving offering, 1932, will be The Internado, or Girls' Boarding School, at Aguascalientes, Mexico.

Two things are necessary in remitting offerings to headquarters for the Children's Special. First, state definitely that all or part of the remittance is to be applied on the Children's Special. Second, tell whether the offering is to be credited to Bible school or missionary organizations on headquarters records.

For example, your Sunday school sends in $350 for its Children's Day offering. You must ask definitely (and state specifically the amount) that the amount contributed by the Cradle Roll, Beginners, Primary, and Junior departments, be designated for the Children's Special, and credited to the Bible school. Or, you are sending in the quarterly remittance for your Junior Mission Band or other boys' and girls' groups. You must ask at the same time that it be designated for the Children's Special, and credited to Missionary Organizations.

We are anxious that the Children's Special be used as an educational measure. For that reason we hope that the stories which appear in *Junior World* about children in the Internado, the free materials which are sent on request, and any information you may be able to gain from the *Year Book*, WORLD CALL, or other sources, be used to enliven the interest of the boys and girls, and to make them feel happy in having a share in taking care of a piece of work which gives home, schooling and Christian nurture to future leaders of Mexico.

Easter and Self-Denial in Home Missions

At Southern Christian Institute

ALTHOUGH its contributions are necessarily small, it is one of the definite aims of the church at the Southern Christian Institute to be helpful to our various missionary enterprises. Immediately after its annual meeting, the first Sunday in November, the every-member canvass is taken and then the year's budget is made out and this always allows something for each department of the U. C. M. S. Occasionally there is an additional offering with the understanding that the contributions made are not to be credited on pledges. Such was our Easter offering. It was to be a real self-denial and the spirit in which our group responded to this idea was very gratifying.

The missionary society held three evening pre-Easter prayer services which like the Sunrise Prayer Service on Easter morning, had an almost complete attendance of teachers and students and helped greatly in creating the proper atmosphere. No offering was asked for at any of these prayer services but all concentrated on the offering taken through the classes of the Bible school and that at the Easter church service. These two totaled seventy-one dollars. Quite a number of the students gave only a dime each but who shall say that our Lord is not still taking careful note of what is placed in the treasury and would speak as feelingly of these dimes as of the widow's mite?

For several weeks short talks and stories breathing the spirit of self-denial had been given by students at the general assembly of the Bible school, two or three each Sunday. These and the daily Bible readings were also good preparation; all of which had its climax in the two Sunday offerings. The entire season was one of reverence, a reverence which we trust will never wear away but will bring Christ more and more into each life.

MRS. J. B. LEHMAN.

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Faith Came Singing

Faith came singing into my room,
And other guests took flight;
Fear and Anxiety, Grief and Gloom
Sped out into the night.
I wondered that such peace could be,
But Faith said gently, "Don't you see,
They really cannot live with me?"

—*Elizabeth Cheney.*

Among Their Own People

TONIGHT we had the annual public meeting of our woman's missionary society. The little offering is to help support an Indian girl in school. This is the work of the union of women's Christian missionary societies in all Mexico. One number of the program was a bit of dramatization by some of the young people of the church. They represented Mexican Christian workers discussing the needs of the Indians in our own district

Partaking of Mexican fruit

Left to right: Miss Etta Nunn, Miss Ruth Leslie, two girls of Internado, Miss Concha Cháves and Miss Elma Irelan

and deciding on a plan of action—the presentation of the matter to our Council on Evangelism with a view to making a trip of exploration among the Indians in order to find the nearest approach to the places where they are found and in order to try to open a way for teaching among them. The second scene showed the same workers arriving at an Indian home, finding them to be worshipers of the sun and of fire, giving them a simple Christian message, and obtaining their consent for school work with them. The little play was written by one of our evangelistic workers in active service, one who is willing and anxious to give her life to help the Indians and who, with Miss Cantrell and one of the Mexican preachers, actually made this trip among the Indians last spring. She herself directed the giving of the play at our convention last fall. This time it was Miss Cantrell who trained the young people. Her representation of the Indian home and of the Indians in native costume seemed very realistic, except for the absence of the dirt with which the real aborigine in our district is abundantly adorned. I say "in our district," for there are some clean Indians in Mexico. Those in our district are called Huicholes (we chólays). We sometimes get glimpses of members of the tribe even here in Aguascalientes, although they live far to the west among the mountains. They are easily recognized by their funny flat-topped hats and their straggly hair and semibarbaric dress. The same brave young women, strong in faith, are to make another trip this spring. They will need your prayers that they may be kept and guided. Miss Cantrell is a missionary nurse and Miss Chávez is a teacher and an evangelistic worker.

ELMA C. IRELAN.

Aguascalientes, Mexico.

Adapting Ideas From Young People's Conferences

WE HAVE had our sixty-five out-station evangelists in for almost three weeks for special training to baptize their inquirers. There were eighty baptisms and a number of weddings. We tried to introduce a few new items into their old schedule and I think they enjoyed the novelty. We had a flag raising and salute each morning and the singing of the Belgian national song in French, and salute and taps in the evening. I borrowed a few things from the young people's conferences. We had a quiet hour each day just before noon, ending with a circle of prayer and I don't believe there was anything that they were more enthusiastic about. The evening before the teachers went away we had a candle-lighting service and it was really beautiful. The white man lighted the candles of the district evangelists and they in turn lighted the candles of each one of the men in their districts. When it was over they marched from the church, two by two, and down the path toward the village and broke rank and separated after a prayer. The little flickering lights shining through the dark were very suggestive of the work they were going out to do and there was hardly a sound from the group that was watching.

AMBRA H. HURT.

Mondombe, Africa.

Self-Support In Africa

TWO itinerations have recently been made to the "back country." Two hundred and forty-five have been brought into the kingdom in this district. The districts just visited support all their own teachers and care for the greater part of the expense of the boarding schools through their sections.

DAVID A. BYERLEE.

Bolenge, Africa.

STUDENT TEACHERS

BOTANY HIKE

COOKING CLASS

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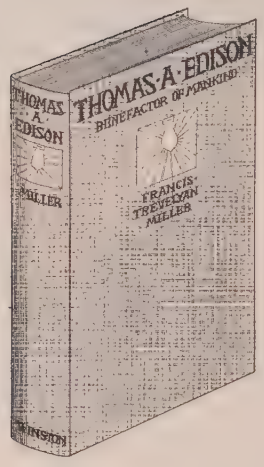

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Luis Torres Marquez, Mexican colporteur, holding a street meeting

Colporteur Receives Special Privilege

LUIS TORRES MARQUEZ, Mexican colporteur, decided that there were many people who, though at loss when trying to read the whole Bible, could receive much help from the Gospels. He then devised a means of presenting the Gospels to the masses. On Sunday morning when hundreds go to market Luis displays a poster that attracts attention, spreads out his Bibles, tracts and Gospels, and in a loud voice begins to read passages from the life and teachings of Christ. This is something new; the crowd begins to gather. It proves to be interesting, compelling—the people stay and the group grows larger and larger. One day the listeners increased to such an extent that traffic was blocked and the police had to stop the sales. Next day, accompanied by a lawyer friend who had bought various Bibles, the colporteur went to the Inspector of Police and from him received permission to sell, read and talk provided that he did not interfere with traffic. This is a very special concession.

During the months of January and February Luis sold more than 2,000 Gospels. His Sunday morning efforts are such a strain that he can hardly talk for several days afterwards.

Luis was raised in Aguascalientes. When a boy he was in a Catholic school preparing for the priesthood. He had left school and spent his inheritance like the prodigal son before he came under the influence of evangelicals. It was largely due to the influence of Mr. Huegel, at that time leader of the evangelistic work of our church in Mexico and now professor of evangelism in the Union Seminary in Mexico City, that Luis received his work of colporteur with the Bible Society of Mexico. He is only nineteen years old.

MRS. PAUL C. KEPPLE.

San Luis Potosi, Mexico.

Reaction of Congo Christians

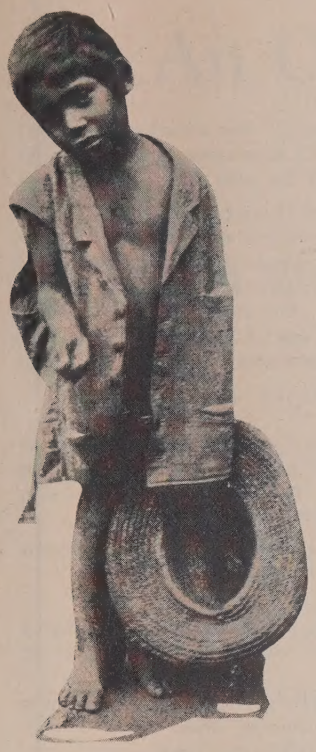
RECENTLY Mr. Watts and I took a trip through our upriver district with Herbert Smith. From Lotumbe to Boangi was about 300 miles by boat and our territory extends possibly another 100 miles overland. Here we have 185 evangelists.

Money was very scarce in part of this district, yet the people were very fortunate in one way—they could have good gardens the whole year around. The church offerings certainly showed the effects of the depression. They fell to about half of what they have ordinarily been. Possibly one-fourth was cash, the rest eggs, chickens, knives, old spoons, anklets, mats, arrowheads, etc. Receiving the offering there was literally "taking the collection." A cash value was put on every thing. Some were resold at the time, some en route down river, and the rest brought down river to be sold.

When it came to paying the evangelists, the amount was much less than in former times. The evangelists were called together and told how the situation stood. Then was shown the pure metal of our coworkers. They said, "All right, white man, you divide up the money as you think best, and we'll go back with that salary." And they did. Can the work die under such leadership as that? Untrained, yes, but willing to do. What more can we ask of these Congo Christians? May God's richest blessing be on them, every one. On this trip 161 were baptized.

MRS. DAVID WATTS.

Lotumbe, Africa.



CHILDREN'S DAY

Because Christ Cares for Such as He

Pathetic eyes that tug at our hearts—
Drooping mouth that has known rebuffs—
Body clad in cast-offs—
Hand outstretched in appealing helplessness.

"For of such is the Kingdom of Heaven"

Your Children's Day offering is reclaiming such boys and girls the world over

WILL YOUR SUNDAY SCHOOL HAVE A PART CHILDREN'S DAY?

HOLD THE LINE FOR CHRIST

Send for sample packet of Children's Day supplies at once

Department of Religious Education **United Christian Missionary Society**
Missions Bldg., Indianapolis, Ind.

Receipts for Nine Months Ending March 31, 1932

United Christian Missionary Society

From Churches and Individuals

	General Fund	Increase	Special Funds	Increase
Churches	$161,240.28	$27,147.27*	$ 2,911.63	$ 3,326.18*
Sunday Schools	147,463.62	10,003.71*	163.25	1,151.61*
Christian Endeavor Societies	3,632.59	577.13*		
Missionary Organizations	308,214.93	33,378.63*	906.81	327.99
Individuals	23,369.02	8,066.28*	6,313.90	12,474.40*
	$643,920.44	$79,173.02*	$10,295.59	$16,624.20*

From Miscellaneous Sources

Bequests	$ 4,622.50	$16,360.64*	$ 7,528.66	$ 3,085.62*
Interest (U. C. M. S.)	53,811.73	3,829.37*	2,959.44	367.77
Interest (Old Societies)	31,700.70	5,704.12		
Gifts from Old Societies	20,035.53	28,972.04*	37,850.60	22,192.66
Home Missions Institutions	42,933.69	6,746.88*		
Benevolent Institutions	52,465.95	7,083.18*	164.37	4,280.11*
Foreign Field Receipts				
Annuities			9,833.70	25,877.03*
WORLD CALL Subscriptions and Advertising	29,418.94	9,643.81*		
King's Builders	547.46	2,064.10*		
Literature	23,834.80	5,714.24*		
Miscellaneous	20,654.86	9,192.50*	8,409.10	648.69
	$280,026.16	$83,902.64*	$66,745.87	$10,033.64*

Board of Education

Churches	$27,531.70	$17,393.77*
Endowment Crusade		642.00*
	$27,531.70	$18.035.77*

*Decrease

Extra Money
—*For Your Society*

If your church, society or Sunday School class wants to make money here is a pleasant, profitable opportunity. Call on members and others, show them our book of Canning Labels. Every woman takes pride in what she cans and will be interested in properly labeling each jar. Sells for only 10 cents. Because of its low price a sale of one or more can be made at each home. Write today for free sample book and complete details of selling plan. No obligation. The Lyle Printing Co., Box 295, Salem, Ohio.

Printing Press Kept Busy

The Batson Memorial Press during the month began the publication of a 10,000 edition of our hymn book, which contains more than 250 songs. A new book in the Lingolo dialect was completed and an edition of a new reader bound ready for circulation. A beginner's reader for the British Baptist, America Baptist and Swedish Baptist societies is now on the press—a 10,000 volume edition.

Our native magazine has now come to have a circulation of more than 2,000 copies. Though the natives have less money now, because of the depression, they are buying books as never before. The books are sold to them greatly below cost, while they retain their self-respect.

DAVID A. BYERLEE.

Bolenge, Africa.

The Last Page

THE world has sent out invitations for a garden party. Everybody can come in his old clothes and drive up in his old car. Nobody will notice because they'll all be reveling in the lush meadows and the blossoms that have turned the world into fairyland, and the perfumed air and the little white clouds that float so bravely across the sky. The depression is over in our spirits. Spring is here!

As further evidence of the season, we find our hearts beating in sympathy with the little girl who wrote the following essay on work:

"It is a good thing to have work because there would not be anything in the world if there wasn't any work. If people didn't have any work to do it would be bad for them. But I don't like to work myself."

Politics in Hard Times

A man in Tennessee wrote to his home town paper as follows:

Holler Rock Junction, Tenn.

Dear Mr. Editor:

There seems to be so much talk about our so-called Republican prosperity I believe it's my duty to write my views on the situation as far as possible, so's we can make up our minds we had ought to change our ways of living and so forth.

I have taken my own case for instance. I see my mistakes and many others have acted likewise. I bought a Ford instead of a farm and it's worn out, but the farm I figured on is still O.K. I invested in a radio instead of a cow, and the radio gives static instead of milk. I am feeding five nice hound dogs instead of five pigs. I had our piano tuned instead of the well cleaned out. I spent all my cash in 1929 and traded up my future wages for 1930 in installments, so hard times caught me in bad shape last fall. If I had spent my last $100 for flour and meat instead of gas and oil, I'd be O.K. I built a nice garage instead of covering my barn, and I loafed in the mountains instead of fixing my fence so the cow wouldn't get out, but she's dry now and mortgaged for two blankets my wife bought from an agent instead of paying the preacher.

I'm on a cash basis now, but ain't got no cash. I am tied to the end of my rope and the man I work for is busted on account of nobody would pay him and his cotton won't sell 'cause nobody won't buy cotton clothes; all the gals wear slick silky stockings and silk underwear right here in our cotton patches. I had $4 saved up for a rainy day, but it turned dry and I spent it for inner tubes. I tried hard to make both ends meet with a turnip patch, but when I got ready to sell everybody else was selling turnips for nothing. I am worried plumb to the bone and my wife's kinfolks are coming to spend two weeks.

Write or phone if you hear of any relief coming this way from the government. I am willing to be either a Democrat or a Republican for a few weeks if that will help out any.—*Redding Herald.*

When a church wants a pastor
They often want
The strength of an eagle,
The grace of a swan,
The gentleness of a dove,
The friendliness of a sparrow,
And the night hours of an owl,
And when they catch that bird
They expect him to live
On the food of a canary.

—*Record of Christian Work.*

"Shirts that laugh at the laundry" was advertised by a certain firm. One of ours, has such a keen sense of humor that it arrived home the other day with its sides split.—*Punch.*

"Youth is not a time of life; it is a state of mind. People grow old only by deserting their ideals and by outgrowing the consciousness of youth. Years wrinkle the skin, but to give up enthusiasm wrinkles the soul . . . You are as old as your doubt; your fear; your despair. The way to keep young is to keep your faith young. Keep your self-confidence young. Keep your hope young."

A Chinese opened a laundry on a street between a drug store on one side and a restaurant on the other. The druggist put up a sign, "*We never close!*" The restaurant put up a sign which read, "*Open at all hours.*"

The oriental business man, not to be outdone by his neighbors, put up a sign which read, "*Me no sleepy, too.*"

Wife: "Good gracious! How could you think of bringing that Mr. Biggins home to dinner when you know I'm spring cleaning?"

Hubby: "Hush, my dear! He's the only man I know who can help move the sideboard."—*Passing Show.*

Cheerio!

Last year I sang a depression plaint,
But now—about all I can say is, ain't
It a shame that I cussed out then,
Conditions we wish would return again?

For then at least we had some assets
And counted some more from our market bets
But the margin's all gone and we've been sold out,
So there's nothing in that now to worry about.

We each had a home and a mortgage too
And struggled somehow when the payment fell due,
But it's been foreclosed and we're out in the street
And don't even have the taxes to meet.

And the checking account and the savings too
Are mere scraps of paper for me and you.
'Cause the bank that we trusted has closed its door
And we don't have to worry 'bout that any more.

They've stripped the clothes right off my back,
But my head's just as high in my gunny sack.
So cheerio all, at least I am free
For there's nothing more they can take from me.

Oh, its grand and glorious to have reached the bottom
So when kill-joys start grumbling, just rise up and
sock 'em.
Give Old Man Depression a smile not a curse
For cheerio all, how can it get worse?

The president of the Arlington Heights woman's missionary society in Fort Worth, Texas, has two small sons. Recently they were discussing the world and the older asked the mother, "How many world's are there?" The younger boy immediately replied, "Why, didn't you know there are only two, the world we live in and WORLD CALL!"

There's one person who thinks the world and all of us! May his tribe increase!

An Open Letter to Our Readers

Dear Reader:

The situation in our magazine is akin to that of practically every publication in the country, religious and secular. We are conscious that there is a depression abroad in our land. We feel it when we look at our circulation figure. We know it when we look at our daily receipts.

Yet one startling fact we have discovered. Figures do lie! They cannot be depended upon for an accurate picture. For instance, our circulation figure is smaller, and yet more people are being reached by WORLD CALL, we feel, than have been reached in many years. How could this be, you say? We have case after case in which two or three women are taking it together; in many cases whole societies are depending on one copy. Pastors are lending their copies time and again during the same month. It is being passed from family to family.

Then, although our receipts are smaller, our money is buying better paper, better illustrations, and better copy today than ever before. We are not only profiting by lower prices to a degree, but we have become almost expert in making one dollar do the work of two! And all in order that we might not only serve more people and more interests, but also that we might do it more adequately than ever before. And we are remaining entirely self-supporting.

You have made it possible for us to achieve this distinction, and we are determined to justify your continued support by holding firmly to our high standard of giving you the best in religious journalism. That's our answer to the depression!

THE STAFF.

Self-Sacrifice,

NOT SELFISHNESS

Membership in the Pension Plan means immediate self-sacrifice for the minister. The dues of two and one-half per cent on his salary amount to $30 a year if he is getting $1,200; $50 on $2,000; $75 on $3,000. There are a dozen present and urgent demands for every dollar that comes into his hand. It is only by severe self-denial that he pays his Pension Dues the first of every month: $2.50, $4.17, $6.25.

More than today's comfort or advantage he prizes: **1.** The welfare of his family through all the days to come. **2.** The honor of the Church of Christ, which suffers the world's scorn whenever a minister or a minister's widow is left destitute. **3.** The Christian living of the old or broken man that he will be some day unless he dies in the harness.

If there were any chance of escape he might neglect this duty, but he knows that one of three things—death, disability or age—will stop his labor and he must prepare.

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